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MARCH, 1918

NO. 3

Life and Light For Woman

Side Lights on the Conquest Program

MARY PRESTON

Caring for Armenian Refugees
in Harpoot

HENRY H. RIGGS

The Women of Spain

ANNA F. WEBB

Using the Lenten Season

MRS. C. H. DANIELS

Congregational Woman's Boards
of Missions
PUBLISHED IN BOSTON

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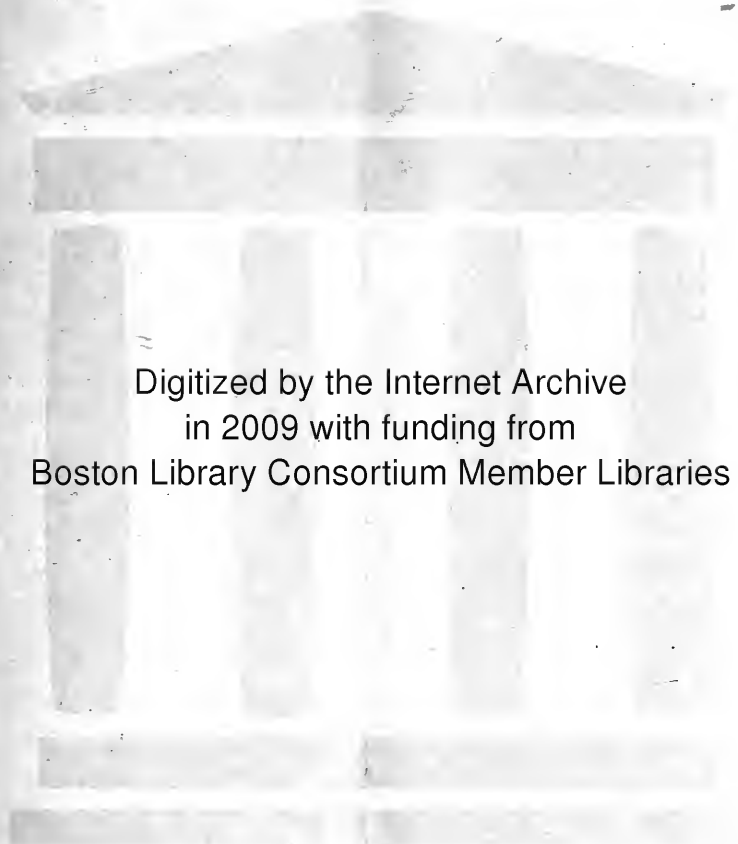
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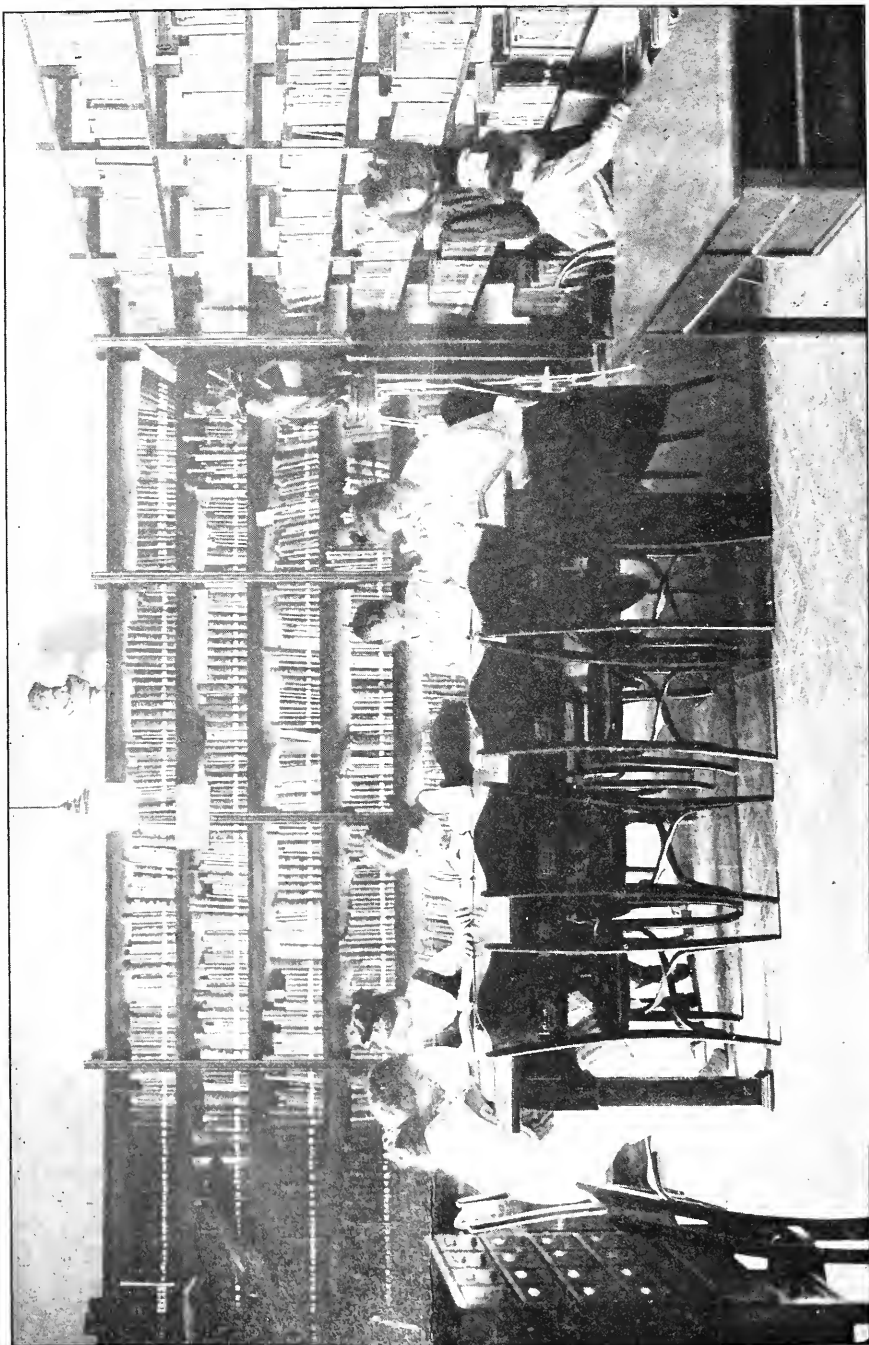
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Life and Light

Vol. XLVIII.

March, 1918

No. 3

Side Lights on the Conquest Program

and

THE PROGRAM ITSELF

“IT’S pleasant to attend the missionary meeting,” said a young woman recently, “but in these days when so much work waits to be done, it seems a sort of self-indulgence!” Another young woman, speaking for herself and her friends, puts it more bluntly. “We don’t want to go to missionary meetings. They do nothing but talk; we want to work!”

Now these two pronouncements were not made by care-free, frivolous girls. They were made by earnest young women, typical of the finest in our younger generation. Wherefore they may well furnish food for reflection to missionary leaders. If such young women are not to bend their untired shoulders to the missionary task, what future has our beloved cause? How comes it that their fresh young eyes, looking upon our meetings, find them “nothing but talk!”

But stop a minute—why is it that this attitude toward “meetings” fills us with such instant dismay? Why are we so concerned over these two statements? Is it possible—the thought is almost too wild to consider, but *is* it possible—that we have identified “missions” with “meetings”? Upon examination there is that in the two quotations which should make our hearts bound for joy—for could any worthy cause be put into safer hands than those of girls ready to deny themselves a pleasant indulgence for the sake of service, so eager to work as to be impatient of mere talking? Is it possible that to such girls we missionary leaders have seemed to be saying, “Come to the meeting”—when what we meant was “Come and *work*”? And is it true that having come to the “meeting” they have perhaps gone away again with the impression

that they were not taken there to *work*—but just to listen and “be interested,” that the whole thing so far as they were concerned was an ineffective use of precious time?

But surely we could never have made our missionary movement mighty as it is to-day *without* meetings, comes our answer. Organization is a necessary preliminary for any concerted effort, and organization cannot be effected without meetings. What would they have—these young women?

No, surely even they could not get along without meetings of some sort. Is the need perhaps that we place more emphasis upon work and none at all upon the meetings and the “talking” save as they afford the effective vehicle for that work? For can we truthfully assert that our meetings have been of the sort where the faculties of *all* the women present were engaged in active, effective *work* for missions? Has there been a working atmosphere about them? If what these younger women will respond to is the call to *work*, shall we not gladly restate the things which need to be done? Restate these things and summon our young women to undertake them?

What then does need to be done? What are the forces which a group of women here in this home country can make a business of utilizing for the redeeming of the world? There are four at least. They are set forth in the fourfold Conquest Program, which is an outline of work to be done by any group of women—young or old—who wish to work, not to “talk.” One is obvious—there is work to be done in the giving and gathering of funds and in the stimulating of the spirit of giving. We have always thought of this as work. Another few of us have viewed in that light—which is perhaps an indication of how little we have shared in the real business of intercession. If prayer is the means whereby God’s power is released in the world, shall we not approach it as we would approach any other serious task? Shall we not work at prayer as definitely, with as great self-giving as we do at surgical dressings? Then there is work to be done through publicity, the moulding of public opinion. Many of us have done this vaguely hitherto. Officers have done it as a part of their official responsibility, and friends have said, “Oh yes, of course so-and-so talks about missions; it’s her business,” or “She’s our new president.” Really, of course, it’s not her business

more than another woman's; and there is ready a great field of work in the deliberate study of methods for and in the exerting of personal influence for missions. Fourth, there is the work of making one's self sufficiently intelligent about the progress of the cause for which one labors that one may be an effective worker. This does not mean study as an end in itself or programs designed to "interest," but the acquiring of such intelligence on the subject of missions as shall make one a worthy advocate. In these four ways may one work, says the Conquest Program, and it proceeds to make specific propositions about how a group may well start upon this fourfold task, as follows:—

Conquest by Intelligence.

1. We will read individually or by groups and have presented at some of our meetings during the next year these three books which deal with Christian statesmanship, and strategy: *The Challenge of the Present Crisis*, Fosdick; *The Churches of Christ in Time of War*, edited by Charles S. MacFarland; *The Call of the World*, Doughty.
2. We will familiarize ourselves with some one field of our Congregational women's work in other lands—its people, life, missionaries, institutions, problems, needs, etc.; and similarly with one field of home mission work.*
3. We will familiarize ourselves with the home strategy of our Board and Federation as represented in our Branch and Union.*

Conquest by Influence.

1. Each member of our group will aim to secure at least one new "companion in conquest."
2. We will present at least one program a year to our church at large upon the subject of world conquest by love.

Conquest by Money.

1. The members of this group recognize as imperative for all those enlisted in the conquest of the world for Christ the principle of stewardship in the use of personal resources.
2. This group will determine upon a definite goal for its money gift in behalf of "world conquest by love," which shall be an *adequate* measure of its belief in such conquest, and will seek to reach this goal.
3. We will seek to enroll "gift stewards" who will give personally, apart from their pledges through the society, any sum from \$10 to \$10,000 a year for specific pieces of work.

Conquest by Prayer.

1. This group will adopt yearly special subjects for prayer, related to the conquest of the world for Christ, and will have prayer for these in each meeting.

* A society engaged only in foreign missionary work, or only in home, will naturally take but the one field and correspondingly study the home strategy only of the Board or of the Federation.

2. We will familiarize ourselves with these subjects (through a committee) so that our prayer will be intelligent.
3. We will seek to enroll "prayer stewards" who will agree to read Fosdick's *The Meaning of Prayer*, or some similar book, and individually make definite intercession for the Christian conquest of the world.

Thus this Program says to our young women, or to any others who care to adopt it, "after this fashion, *work*. Divide yourselves into committees on these four points and work together. Go at it any way you like, by means of any sort of organization; to do the work is the main point." In the doing there will doubtless have to be meetings, but perhaps not the stereotyped kind with "business" and "devotional service" and "program." After all, what matter so they do not appear to be a form of self-indulgence or merely a matter of "talk"!

Not all young women are like the two above quoted, however; many of them who have the same impatience to be at work at something worth doing have not yet realized that missions is such a task. Before these young women can be expected to adopt a "Conquest Program" and work at the tasks it outlines, they must see that missions are not only worth while but very much so, even at a time when all non-essential activities are giving way to war work.

How shall we help them to see this? Not by shaking our heads. Not in these days when all their thought is centered upon the war and when they thrill to give as great service to their country as do their brothers, by depicting the need of the Chinese woman or the African savage. We shall catch their ear only by leading them to see that the world democracy for which the war is being fought can never be won by war alone,—that the spirit of brotherhood and good will, which is the very essence of democracy, must rule within men's hearts in every country before world democracy can be more than an idle word. We must show them that "missions are our Christian campaign for international good will," that they are accomplishing constructively the very thing for which the war aims; and we must summon them in the light of the great self-giving of brothers and husbands and lovers to a similar self-giving for the same glorious cause.

(Concluded on page 106)

Editorials

The American Board and the Woman's Boards appeal for 175 young men and women to offer themselves now for service in Turkey

**Reconstruction
in Turkey.**

to be ready to enter that stricken land as soon as the war is over. Missionaries from Turkey at home on enforced furloughs are eagerly waiting for permission to return to the field, but they must be strongly reinforced with new associates to take the place of those who have fallen at their posts, relieve those who are still serving in many of the mission stations and to press forward into the new fields which will be opened to missionary effort in the days ahead.

Our Woman's Board needs thirty-five of these new workers. Some of them will find a great life work in the task of reorganizing the schools that have been closed, gathering in the former teachers and students who are still living, but who have been in hiding or in exile for many months, and seeking to win the Moslem girls who have waited so long to know the woman's Saviour. Some will enter upon a Christlike ministry of service as evangelistic workers, carrying the unique message of comfort and cheer, of love and forgiveness to countless homes darkened by sorrow and hate, training Bible women and Christian social workers to multiply their ministry of reconstruction and reconciliation. Some will add to the task of binding up broken hearts that of healing broken bodies and as nurses will enlist to do their utmost in this permanent work of reconstruction.

We believe that the Moslem homes of Turkey will welcome our missionaries as never before. It is imperative, therefore, that some members of the Turkey Band should devote their entire time to work for Moslems and should spend some months of preparation in studies which would fit them for this difficult and appealing service.

The Armenian women and girls of Turkey who are alive to-day have passed through fiery trials endured bravely for Christ's sake. Many have given their lives rather than deny their Lord. Their sacrifice is the supreme call to the Congregational young women of America whose response in life service for Turkey will help to prove that the loss has not been in vain. The members of the Turkey

Band will have the rare privilege of watering the seed sown in blood. God *must* give the increase.

All who wish to share in this permanent reconstruction work in Turkey are asked to write to Miss Helen B. Calder, 503 Congregational House, Boston, Mass.

Under date of January 21 Miss Mary F. Long writes from Chihuahua, Mexico, telling of the conditions at the Girls' School since her return from El Paso in November. Mrs. Mendoza Chihuahua had cared for the work during the enforced absence of Affairs. the missionaries. In December the school reassembled and Miss Long resumed her charge. As yet they are not occupying the new building because of the impossibility of proper heating and equipment during present war conditions. The faculty numbers six Mexican teachers, in addition to the partial assistance of others and the untiring oversight of Miss Long. The edict against religious instruction in the day school is a serious handicap, but in the boarding department they are unhampered. The whole letter breathes a spirit of earnest longing for the spiritual welfare of the pupils and of gratitude for ability to be at work amid comparatively calm conditions.

Through family letters word has been received of the illness of Mrs. John Howland of Mexico City, who was reported as recovering from an attack of typhus in the hospital of that city.

Personal Notes. A letter from Mrs. Ransom, whose arrival at Cape Town was reported by cable in February, contains this message for her friends: "I have such pleasant remembrance of the kindness, cordiality and interest shown by the Branches, societies and individuals in places where I have spoken that I would like to express my hearty thanks for the opportunities to come into contact with them, to wish them the highest success in their part of the great work and to ask their continued sympathy and prayers for us as we return to Natal.

Miss Belle Nugent of Sholapur, who has been on furlough since last summer, is spending the winter with relatives in Toronto, but it is hoped that she will spend a part of March in Boston before returning to her work in India.

Miss Isabelle Phelps has assisted at an American Board Institute in Fitchburg, where three days of very satisfactory work were reported by the "team" in charge, and has also filled a number of engagements in New England. Miss Phelps hopes to start in March for a tour of the Southeast Branch, where she will give addresses in as many churches as possible. Miss Grace M. Breck, who is supported by the Southeast Branch, has just joined Miss Chapin in Paotingfu, North China, and will therefore be a colleague of Miss Phelps also when she returns to the field this summer.

Miss Elisabeth Uhl Wyer, who taught for one year in the *Colegio Internazionale* at Barcelona, Spain, was married January 20, at the home of the bridegroom's parents in Cambridge, Mass., to Lieut. Dugald C. Jackson, Jr. Lieut. Jackson is stationed at Fort Standish, while awaiting orders to go to France.

A letter from Miss Mary L. Matthews, who has been alone at Monastir, so far as missionary companions are concerned, reports convalescence from a sharp attack of articular rheumatism, and says that she has been persuaded (November 19) to go to Salonica,—Mr. Grey, the director of the Servian Relief Fund, having kindly taken her down in his car for a visit of two weeks.

The Conference of the Boards of Foreign Missions of the United States and Canada observed its twenty-fifth anniversary in Garden City, N. Y., January 14-17. Dr. Barton's paper

**Foreign Missions
Conference.**

brought to light many amazing facts as to the growth in numbers and in unity of this annual convention. At the first meeting held in 1893 at the rooms of the Presbyterian Board in New York only seventy-eight were present. At this last meeting there were two hundred and fifty delegates representing more than forty Boards, in addition to corresponding members and visitors. The number of women in attendance increases from year to year. This year one of the most interesting sessions was in charge of Miss Margaret Hodge, who has recently accepted the position of Executive Secretary of the Central Committee of the Presbyterian Woman's Boards. At this session the Christian Education of Women in Non-Christian Lands was discussed. The breadth and scope of the topics presented, also the spirit of union and the purpose to advance along all lines of foreign missionary effort were most en-

couraging. Those who had attended the Student Volunteer Conference at Northfield again and again sounded the note of ultimate victory for the forces of the Christian Church. The chairman of the Laymen's Missionary Movement, James M. Speers, gave a stirring call to a united drive for the support of the entire foreign missionary enterprise, and Dr. Gulick's plea for the League of International Friendship was received with marked attention. An unexpected treat was a brief address from Ex-Ambassador Morgenthau, who was "hiding away" at the Garden City hotel in order to do literary work, but who came forth most willingly to pay once again his tribute of unqualified praise to the missionaries in Turkey.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JANUARY 1-31, 1918

	For Regular Work			For Buildings	Extra Gifts for 1917 and 1918	Specials	Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1917	\$14,959.13	\$140.00	\$15,099.13	\$5,001.16	\$1,089.00	\$330.75	\$2,806.12	\$24,326.16
1918	15,488.97	960.00	16,448.97	302.07	—	285.81	776.10	17,812.95
Gain	\$529.84	\$820.00	\$1,349.84					
Loss				\$4,699.09	\$1,089.00	\$44.94	\$2,030.02	\$6,513.21

OCTOBER 18, 1917, TO JANUARY 31, 1918

1917	\$32,268.75	\$1,031.50	\$33,300.25	\$15,880.01	\$3,598.06	\$638.82	\$3,997.35	\$57,414.49
1918	33,559.73	3,190.97	36,750.70	17,517.07	16,509.38	\$62.55	10,625.05	82,264.75
Gain	\$1,291.98	\$2,159.47	\$3,450.45	\$1,637.06	\$12,911.32	\$223.73	\$6,627.70	\$24,850.26
Loss								

RECEIPTS FOR REGULAR WORK AND BUILDINGS JANUARY 1, 1917, TO JANUARY 1, 1918

Counting on Apportionment for 1917				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	TOTAL	From Individuals	From Other Sources	
\$144,021.09	\$12,088.32	\$7,402.98	\$163,512.39	\$28,382.09	\$41,231.69	\$233,126.17

The Federation of Woman's Boards in New York

The days of the Foreign Missions Conference at Garden City were followed by a full day of meetings at the Central Presbyterian Church, New York. Here the Federation of Woman's Board of Foreign Missions of the United States and Canada held three sessions, with a luncheon at noon, where brief speeches by Mrs. Montgomery and several missionaries added to the enjoyment of the social hour.

About one hundred delegates representing twenty-five Boards were present, and the reports of the Standing Committees which occupied the forenoon showed the same spirit of reaching out for larger things which were so evident at the Student Volunteer Conference at Northfield and at Garden City.

The chairman of the Executive Committee, Mrs. J. H. Moore of Chicago, brought in her report a definite recommendation which was adopted, carrying with it assurance of a great advance in the work of the Federation. This plan involves the employment of Mrs. Paul Raymond of San Francisco in a series of parallel meetings for women, to be held in connection with the Laymen's Missionary Movement throughout the Northwest; also the organizing of local Federations to insure the better carrying on of the great interdenominational missionary movements which should more and more engross the women of our churches. Mrs. Raymond will be remembered as the author of the text-book, *The King's Business*, and she brings to this new work a great enthusiasm and a wide experience as a platform speaker and lecturer at Summer Schools. Already the experiment of holding these parallel meetings for women has been successfully tried on the Pacific Coast, with an attendance in some instances of several thousand. It seems an unexampled opportunity for the Federation to bring its work before the women in a nation-wide canvass and to promote the purposes of working together which were so happily exemplified in this annual meeting.

Another recommendation brought at this time looks toward the employment of a woman to work in connection with the Publicity Department of the Federal Council of Churches and to bring before a reading constituency of several millions some of the great enterprises now being carried on by women on the foreign field. The money

to meet the expense of this venture has been generously subscribed by one member of the Federation.

All the reports of the Standing Committees breathed the same spirit of progress and will be read with interest in the new report of the Federation now in press.

At the afternoon session time was given to the discussion of Methods, under the leadership of Mrs. E. C. Cronk, who spoke on "The Price of Advance," followed by an interesting account of "The Advance on the Pacific Coast," by Mrs. Paul Raymond. The afternoon closed with an address on "Prayer" by Dr. William P. Adams. In the evening Mrs. W. E. MacDowell presented the claims of "Interdenominational Institutions on the Foreign Field," and Mrs. Everett O. Fisk of Boston, representing the Association of Collegiate Alumnae, gave an address.

The resignation of Mrs. J. H. Moore, who presided throughout with great acceptance, was received with regret, after only one year of service. Mrs. H. R. Steele of Nashville, Tenn., student secretary of the Southern Methodist Foreign Missionary Society, was elected president, with Miss Alice M. Davison of New York as vice president. Mrs. Fennell P. Turner becomes secretary, while Mrs. DeWitt Knox of New York continues her efficient service as treasurer.

Side Lights on the Conquest Program

(Concluded from page 100)

Preceded by such a picture of what the missionary cause really means in the life of the world to-day and in the light of this war, the Conquest Program is to be put before the young women of our churches, and before older women, too, wherever they shall wish it. That there may be a personal appeal—for a mere pamphlet or letter can never arouse that conviction concerning the worth-whileness of our missionary movement which must furnish motive for the adoption of the Program—Branch Committees are being organized. Month by month during the year to come they will carry their challenge into the churches of their territory. Will you not strengthen their hands and their faith as they undertake this great task by your constant prayer, and stand ready to co-operate with them when they ask to come to your church?

M. P.

Mrs. Caroline Farnsworth Fowle

By Adelaide S. Dwight

It is not easy to write of Mrs. Fowle, there are so many things to say! She was so full of life, so interested in everything and every one; she reached so many kinds of people,—how can one begin to tell it all? But as one thinks back over that brave life that passed from our ken last December, one note seems to dominate the rest—the buoyant cheerfulness of her nature. Mrs. Fowle's life had its full share of sorrow, of disappointment, of illness, for herself and for those nearest her. But her faith was



Mrs. Caroline Farnsworth Fowle

so sure, her hope so true, her love for all about her so real, that out of the blackest time she always came at last, smiling, with a joke at her own expense, or a word of help for some one else in trouble.

Caroline Farnsworth was the first American child born in Cesarea. Growing up in that Turkish city and in the village of Talas, five miles across the plain and up a steep hillside, she spoke Turkish as few have learned to speak it, and understood the people as few have come to know them. It was not strange, then, that when, at sixteen, she came to America for her years in school and college, it was with the hope of going back. And after seven years she did go back—in 1878, as the wife of Mr. James L. Fowle.

She was still "Carrie," however, to those who had known her as a girl, and there was no need for her to learn the language or to win the confidence of the women and girls among whom she began her work. Mr. and Mrs. Fowle at first made their home with Mrs. Fowle's parents, who were then living in Talas. Later the young people moved to Cesarea, where Mr. Fowle started the Argæus High

School. For some years Mr. and Mrs. Fowle with their growing family lived sometimes in Talas, sometimes in Cesarea, until they built their own home in Talas in 1890. Here the seven children grew up and from here one after another went back to America for school and college; here one after another, three of them came back to visit, as they started their own life work for the land of their birth. From here at last, in 1911, Mr. Fowle's health made it necessary for them to journey for the last time to America, where they settled in Auburndale. For six years Mr. Fowle lingered on, and almost at once after his death last May, Mrs. Fowle's serious illness made itself apparent. For six months she lived on, most of the time in the home of her sister in Glen Ridge, five of her seven children near her; her doctor son and her nurse daughter ministering to her at the last, until the day after Christmas, when she went to join Mr. Fowle and their oldest daughter, Mary, who had died of typhus in Sivas, scarcely more than a year before. With what joy she must have met them again, as well as the dear father and mother who had welcomed her to their home so many years before!

Of those thirty-three years in Talas and Cesarea one can only try to picture a few of the activities. Everywhere her touch was felt. She was always ready to help out in the girls' school. The plan for the Cesarea kindergarten, through which Miss Burrage and lately Miss Richmond with her have reached out into so many homes, came first from Mrs. Fowle, and the first money for it was raised by a group of young Armenian women who gave to the new work the proceeds from the sale of lace and embroidery they made in their weekly meetings with her as leader. Always the women's prayer meeting claimed her; for years she went into Cesarea once a month for the mothers' meeting, where often a hundred women came together to learn more of what a home might mean. Many a tour has she taken among the outstation villages, visiting schools, holding meetings, coming into the homes, her cheery greeting and bright smile winning her a welcome everywhere.

And always her home was open to all who needed her. Armenian and Turk, Greek and American—all of us have felt the peace and comfort of that sunny sitting room with the plants in the windows and perhaps a fire in the big fireplace, or, in the summer, with the

cool breeze coming in through the blinds of the open door. This was the first American house built in Talas, and perhaps it was partly because it was so long planned and waited for that it was such a real home at last. Here came the American children for their singing lessons, for Mrs. Fowle both sang and played; here were prayer meetings and teachers' meetings and parties.

And Mrs. Fowle was a real New England housekeeper as well as a real homemaker. Everything would grow for her, and her garden supplied her table and other people's tables with peas and corn and pie-plant and horse-radish before any of these truly American products grew in any other gardens in Talas. But it is by her flowers that one best remembers her garden. Irises, tulips and daffodils for brilliancy of coloring; hyacinths and lilies of the valley for delicacy of fragrance; no one else had any like Mrs. Fowle's. Climbing over the porch, and even twining into the branches of the great oak tree that shades the house, is a wistaria vine that in the spring fills the air with its strange fragrance and enchants the eye with its purple bloom. For years it would not grow; and at times Mrs. Fowle almost gave up her hope of coaxing it to live. Only the year she left Talas—after she left—came the first full blossoming. And now as one thinks of that house and the other houses in other hands than ours, and yet knows that the vine blooms on, growing stronger every year, and every year scattering the lovely fragrance of its purple bloom for all to share, so one is sure that the fragrance and bloom of that life, rooted deep in the hearts of hundreds in that land of her love, will grow on through the years as it has grown and blossomed in the lives of those her life touched, and when the work begins again in Talas, and those who have remained from the old days come together again, not the least of the influences that have held them will be that of Mrs. Fowle's loving hope, and unshaken faith in Him who maketh all things work together for good to them that love Him.

*“And often it is clear to me
That here and there are not apart,
That somehow God's whole family
Have scarce the throbbing of one heart
To separate them; just a breath,—
The shadowy, thin veil of death.”*

Caring for Armenian Refugees in Harpoot

By Rev. Henry H. Riggs

AT first there were only a score of them, then hundreds came, then the hundreds grew to thousands. Two thirds of them were children, the rest women; for the men, if you could find them in their hiding places, would count up only to a few dozen. All had been driven out of their homes; all had lost everything. Some had been driven hundreds of miles from their homes on the Black Sea; some were from near-by villages, and had been for months hiding among the Kurds. Some had been exiled from Harpoot, and after months of wandering had managed somehow to get back,—to their ruined homes. All lived in daily fear of being sent out again. A few had sufficient clothes on their backs. Fewer yet had a quilt or a mat to sleep on. Of the seven

thousand of them, perhaps two thousand could shift for themselves, finding work and piecing it out by begging.

The remaining five thousand were our flock; we must feed them. "We" means the American missionaries, of course, and also the American Consul, who worked day and night, and the Danish and German missionaries, who, though pitifully little money came to them, did all that they could.

Every day it was the loaves and fishes for the five thousand, only there never were any fishes, and never



The Sole Survivors of a Family of Eighteen

a fragment to go into the twelve baskets. It was only bread, bread, bread,—and *such* bread! At first it was good whole-wheat bread, but as the hungry mouths multiplied much faster than the money increased, we had to help out with cheaper grains, corn, millet, barley, Kaffir corn,—any grain to make the bread go farther. But these were not enough, and it had to be bean meal and peas;—when it came to the cow peas it was pretty bad, for that made the bread taste horrid. Twelve ounces a day is really not enough, when there is nothing at all to go with it. But we could not give more, so we had to see the wan little faces grow thinner and thinner day by day, though they still smiled bravely when the “Mairig” looked at them.



Shepherd Boy

Orphaned during the Armenian Massacres

They all called her “Mairig,” which means, “Dear Little Mother,” for it was she, Mrs. Riggs, who gave them not only their bread tickets, but the bright smile and the sympathetic word, too. All day long and every day they came to her, and all day long she heard their pitiful appeals, and investigated and questioned and examined,—and decided, yes, or no. For there was not bread enough to go around, so she had to decide who might, perhaps, live without getting our bread, and who would certainly starve without it. She had helpers in this work. In Mezireh one of our faithful pastors, whose life had been spared, almost by miracle, took the whole burden for the poor there, till they brought the dreaded typhus to his house, and he went to his well-earned reward,—and then his brave little widow took up the burden, and she carries it still. Mrs. Riggs had willing helpers in Harpoot, too, who had caught her own spirit, and these she sent

to the people's hovels, to find out their real need, reduced to its lowest terms.

But the heart-breaking burden of decision, and many a heavier burden, she bore all those months till she, too, was called to Home and Rest. For her sympathetic heart it was a daily cross, for besides the hunger there was sin.



Boys Wounded by Turks

Do you wonder that some of those women and children, so that they might get not only a piece of bread each day but enough to satisfy their hunger, would cheat and steal? And sometimes she learned of some girl who, for food and shelter, had fallen into darker sin. Then when the day's work with the throng was over and she was alone, the great crushing sorrow of it all would overcome her and she would find relief in passionate tears. But all day long she greeted each with a smile and a cheery word. The little children especially went right to her heart,

for she always had a big place in her heart for children, and the more so since her own little Annie had been taken from her. She always won their frightened, pain-dulled little hearts, and her spirit and example made the women more tender with the little ones she entrusted to them. And how they all worshiped the Mairig!

To buy wheat enough was the great problem. The military authorities seized any wheat that they could find, so we had to be smarter than they,—which was not in itself very difficult. And besides, we paid good gold while they paid in paper, if at all. So our buyers found where people had buried their wheat, and got it to the mill secretly, so that our widows and orphans might have bread, in spite of the soldiers.

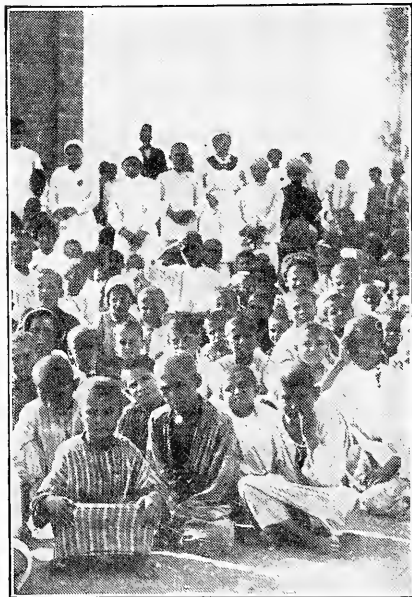
Bread was our great effort. But there were other needs that were insistent, too. Where should these exiles live? The Armenian houses, unless they were immediately occupied by Turks, were stripped of everything, even windows and doors. Then gradually, as the wood supply was entirely cut off, the roofs of these houses were torn off to furnish firewood for the soldiers and others, and in the few houses that had roofs left our refugees were crowded.

Clothes, too were a problem. It is easy to say, "we have not money enough for bread; clothes are impossible." It is especially easy to say so when we find that there are only a few bolts of unbleached cotton cloth left in Harpoot, and that selling fast at \$1.50 a yard. But it is not so easy to say it when you are looking at the blue, shivering little limbs that have nothing to cover them, and hear that peculiar quavering wail that comes only from a freezing child. So the cloth had to be bought, even at that price; and then we started our factory. We had to begin with the bare walls and floor, and build the looms and find and patch up the old spinning-wheels. But at last we could begin with the raw cotton and turn out the finished cloth, and all the work was done by our refugees, so that that money, too, went for bread.

A veritable Godsend was the "Bit-Bazar." The name means "Louse Market," for that is what people get there, though what they *buy* is second-hand clothing. Just before the war tons of old clothes were imported from no one knows what ragmen in Europe, and of these we bought bales of coats; and many a shivering woman and child were warmly clad, with grotesque appearing results that we had a good laugh over.

But the bed question was too much for us. The simplest mats and quilts were very expensive and very hard to find. So after the first few months we made it a rule to give beds only when some one was actually sick and lying on the ground. The sick had to be cared for, and there were plenty of them, not only to provide with beds, but to keep doctor and nurse busy. Typhus and other contagious diseases made this work peculiarly dangerous, and practically all of those engaged in it, native and foreign, took the disease. Dr. Atkinson laid down his life in this self-forgetful service, but the lives of the others were spared.

And the orphans! *All* the children were fatherless, and half of them had no mothers either; but if they had an aunt or a big sister to care for them, they were not on our orphan lists. The *orphans* were the little waifs who toddled into the office in the wake of the older people, wistful and hungry and frightened, and all, *all* alone in the world. Each of these had to be given some sort of a home,



Orphans

There are more than 500,000 in Asia Minor to-day

and Mrs. Riggs appealed, and not in vain, to the women we were feeding, to take these little ones as their own, for the time being. The governor forbade our opening an orphanage, so they had to be scattered around as best we could, though sometimes we had as many as forty in one house, and there were a thousand of these real orphan orphans, in all.

The most perplexing work was that of rescue,—to get these women and children out of the “caravans of death,” or away from their captors in Moslem homes, help them to evade the police and get settled where they could have a chance to live.

This, in general, we were powerless to do. But in particular we sometimes could.

I have tried to let you see a few of the problems of our work in Harpoot. There were plenty of others, for new ones came up every day. But at last there came the end of it all, when, because America had entered the war and Turkey had broken off diplomatic relations, the police came and seized the stores we had for feeding those helpless thousands. We pleaded in vain, so the poor hungry women and children lay moaning about the door where the “Mairig” had given

them their bread, but the door did not open, for there was no bread. The "Mairig" lay dying that day, for the hungry throngs had brought her the typhus, too. The kind Heavenly Father knew that that last hopeless scene would have broken her great brave heart, so He called her home just when her work was done.

After the rest of us left Harpoot, and there were no more Americans left, the government gradually allowed our dear Danish associates, under the protection of the German missionaries, to begin the work again, and though many of our poor people starved before help could get to them again, now the help is going through once more, and American money, through those devoted workers, is again caring for the Armenian refugees at Harpoot.

The Work of Mrs. Gulick

The appearance of the life of Alice Gordon Gulick in book form makes timely a note to call attention to some outstanding features of that remarkable career. Her ruling passion was service, and this spent itself in behalf of the girls of Spain throughout her fruitful life. First, last and always she was a missionary, and the officers of the Woman's Board well remember her statements to the effect that she could never be connected with any enterprise other than one which was pronouncedly missionary.

As Mrs. Gulick developed the cause of education for Spanish girls she saw the need of offering them a comprehensive course from rudimentary to collegiate instruction. In 1902 a corporation was formed primarily to hold property in Spain and to enlist interest and gifts on the part of those to whom education would appeal. More and more the purpose of the Corporation separated itself from the missionary motive which governed the Board, and a division into the two schools was decided upon. The Corporation School, under the old name of *International Institute*, remained in Madrid and is devoted to higher education. The fact that a pledge has been given that no Christian instruction shall be allowed shows its complete separation from the missionary body.

The school so long known as Mrs. Gulick's, with its wonderful record, was removed in 1910 to Barcelona under the name of the *Colegio Internacional*. Here the work is maintained upon the same Christian principles that have always governed it. It has become firmly established, with a large and influential student body, pursuing studies of a high grade, and graduating pupils from the universities in Madrid and Barcelona, who occupy positions of influence in Spain and all Spanish-speaking countries.

The Women of Spain

FIFTY YEARS AGO AND TO-DAY

By Anna F. Webb

Miss Webb is *directora* of the *Colegio Internacionale* at Barcelona and has been connected with the educational work of the Woman's Board of Missions in Spain for many years.—*The Editor.*

TO compare the changes wrought in the past fifty years in the life of Spanish women with those of their American sisters during the same period would be the same thing as a comparison between the rush and sparkle of a mountain brook still young and fresh from its source to the quiet, measured flow of a stream, when down through the level meadows and beside peaceful farms it passes sedately to the sea. What is a resistless though slow onward movement in Spain would be considered a stagnant pool in America, and one must be ever mindful of this sense of proportion in the consideration of the progress of women in Spain during the last half century.

It so happens that just fifty years ago great political changes shook Spain to the center. New ideas of liberty and freedom possessed the nation and expressed themselves in unwonted vigorous action. In this general awakening Spanish woman was also aroused, but time is needed to shake off a sleep of ages. It was at this time that the Spaniards, tired of a long reign that had been a combination of jealousies, intrigues and blunders, banished Queen Isabella II with her ministers and established a republic.

As happens frequently in such cases, the pendulum swung to an extreme from absolutism to almost unrestrained liberty. To remedy the defects, a monarchy with a foreign sovereign was proclaimed, to be followed by another republic of short duration. Then the son of the dethroned queen was welcomed as a constitutional monarch, and since then, under more or less peaceful and prosperous conditions, Spain has at least followed in the wake of the onward movement of civilized nations.

This chaotic period, however, was well worth its cost, for while many excessive measures were adopted, the Government and people have

never returned to their first estate of unjust laws on the part of the former and apathetic indifference of the latter, and the women have had their share of benefit from the liberal ideas adopted by their countrymen.

It was at this strategical moment that the Woman's Board sent its representatives to Spain, when it was allowed to do for women what it could not have done earlier.

For centuries the Spanish women had been treated as beautiful toys or as burden bearers. It had been the habit of the upper classes to flatter them with sentimental and meaningless adulation, until the women had come to believe themselves as brainless as the men considered them. Among the lower classes they were the menials of their husbands and brothers, and treated as a lower order of beings. And, to crown all, the church with its iron hand, probably realizing that its power lay in the subjection of the women, had kept them in ignorance, discouraging any intellectual advance and even presuming to dictate to them in the most intimate affairs of their home life.



A Daughter of Spain

What, then, the Spanish woman most needed was self-confidence, self-reliance, freedom from ecclesiastical domination and opportunity to develop her natural talents. Help on these lines was immediately offered to her when the first American woman missionary came to Spain. At first it was given among the poorer people in "mothers' meetings," in the visits of Bible women, and then in the day schools for girls, where often the mothers received almost as much of help and stimulus as their daughters. Then some ten years later the Colegio Internacionale was started for the higher education of girls, and this has proved a powerful inspiration to all those who have spent a few years under its influence. There they were imbued with the spirit of the social, mental and spiritual freedom of their more fortunate

sisters, and after graduation they have been and are instilling their ideals among all with whom they are associated.

It was after the revolution of 1868 that the normal schools for women were started by the Government, but not until 1882 were these institutions really worthy of the name. Before that time, though there were private schools and an institution called a "School for Governesses," there was almost no opportunity for women to study, nor indeed did they care to do so. In the same year, 1868, the colleges and universities were thrown open to women, but so unusual was the thought of improving such opportunities, if indeed there were any girls sufficiently educated to pass the entrance examinations, that few availed themselves of the privilege. However, as the years have passed, more and more girls have taken the official examinations, at first being prepared at home by private tutors, but now in nearly every Provincial Institute, as well as in those of Madrid, there are young women taking the official courses with the young men, and receiving the title of B.A.

As late as 1895 there were not a half dozen young women in all the ten universities of Spain, while now there is probably not one where several are not studying in the various courses. In the Madrid and Barcelona Universities there are a score or more in each. Unfortunately the statistics are not taken. The most of them are working for the degrees in Medicine, Pharmacy or Dentistry, though Medicine is most favored, and there is to-day an appreciable number of practicing physicians and dentists in Spain. When it is known that not such a long time before the revolution a "Royal Decree" was published stating that on account of their lack of instruction the "women who wished to teach little girls need not know how to read or write," one can appreciate the rapid and prodigious advance in the education of women. However, a clause was added to this Decree to the effect that it would be preferable if they did have that knowledge, though the only absolute requirements were that they should know the catechism and be able to teach needlework!

There are now normal schools in most of the provinces of Spain where girls may be taught for a nominal fee. The standard of instruction given is rising, but it must be confessed it still leaves much to be desired. Besides these, there are government schools where

kindergarten and Montessori methods are taught. The Government has even sent several young women to Italy and Germany to study these systems, and they have recently returned to teach what they have learned to other Spanish girls.

Commercial schools have been opened where girls may prepare themselves for examinations in bookkeeping, stenography and for post office and other government positions. This means a wonderful advance in the last twenty-five years.

There are conservatories which train students for the concert stage or for the opera or drama, and many Spanish artists have in the last few years gained an international renown, as María Guerrero, María Guy and Carmen Supérvia. This was unheard of in past years.

Another healthful sign of progress is the increasing number of parents who wish their daughters to take practical studies instead of the time-honored Spanish accomplishments of a smattering of French, drawing and music. One gentleman of wealth and position, who is the father of two daughters but no sons, has decided that his daughters must know all the details of his business, "because they have no brothers," and for this reason they must study thoroughly bookkeeping, mathematics, geography and modern languages, and he is only a type of many others. Americans cannot easily appreciate what a great and almost miraculous change in public opinion this signifies regarding the education of girls in well-to-do families.

A half century ago there were no women writers in Spain, except, perhaps, "Fernán Caballero," a lady of German family who made her home in Andalusia. But in 1870 Doña Concepción Arenal, one of the first young women who took advantage of the superior education offered to them after the revolution, published a book called *La Mujer del Porvenir* (the Woman of the Future), that made a great impression and really was a turning-point in the intellectual life of Spanish women. The Sra. Arenal wrote many other books during her long life about the physical, intellectual and moral development of women. She also interested herself in the prisons and penitentiaries where her reform work was much needed. Her pioneer work stimulated others, and now Spanish women are forming Red Cross Societies, organizations for the care of neglected or suffering babies, for combating tuberculosis, and other philanthropic work. In Barcelona there is an annual

literary contest dating from Provençal times and called by the old name of "Juegos Florales," where literary efforts are read and the prize of a flower given to the successful competitor. This year the chief executive officers of the "Juegos Florales" was a woman,—as far as the writer has been able to ascertain, the first to receive such a distinction.

As for women authors, they are now counted by the score, and many are thoughtful and interesting writers. The Countess Emilia Pardo Bazán is known and read in the original Spanish or in translations all over Europe. She writes fiction and essays on literary or philosophical subjects, and has also given courses of lectures in the principal cities of Spain. She has the honor of being the first woman elected to membership in the "Ateneo," the principal literary club in Madrid.

Women are also beginning to take their share in the daily press. The Sra. Doña Carmen Karr is the editor of the *Feminal*, the only exclusively literary magazine for women in Spain. Many other women are writing articles for the daily papers on important subjects, such as urging the authorities to better the condition of the cemeteries, the necessity of Sabbath observance, etc. All this was unheard of fifty, nay, even twenty-five years ago.

The above-mentioned Sra. Karr with municipal help has started a "Students' Home," where girls from the smaller cities or the country may live while they attend the college, normal or university classes in Barcelona. Another similar institution has been started in Madrid for the same purpose.

In regard to the social life of custom-bound Spain, into which perhaps it is the hardest to introduce innovations, we can also see radical changes slowly making their impress on the girls and women. Out-of-door sports are beginning to be encouraged, such as tennis, golf, and mountain excursions where even skiing is practiced, and remember that until very recently a drive or promenade for an hour in the most fashionable and crowded part of the city was all the exercise a señorita was supposed to take. This freedom from old restraints is beginning to show itself in other ways; the girls are sometimes allowed to go alone on the streets to school and on errands, though, so far, only a beginning has been made in this direction. A few days ago a young girl recently told the writer, "The other day,

in the absence of our father, my younger sister and I went to the bank to cash a check, and my married sister was amazed and almost shocked when she heard of it. She said, 'Why, how could you do such a thing? Even I, a married woman, would not think of entering a bank without my husband!'" And the speaker added, "You see what a difference there is between our ideas of freedom and that of our sister, only ten years older than we. We learned those ideas at the Colegio Internacional."

And last, but by no means least, even in their religious prejudices, liberality is creeping in. Many women now refuse to be so absolutely under the jurisdiction of their spiritual director as formerly, and dare to have and express convictions of their own.

Yes, in a thousand ways, in education, philanthropy, social freedom and ethical development, the Spanish woman is different from her grandmother, and the coming half century will see even greater and more radical changes.

Alice Gordon Gulick*

By Mrs. Joseph Cook

THE air of distinction which this book carries begins with the high-bred, serene, beautiful face of Mrs. Gulick as frontispiece. A sonnet by Katherine Lee Bates called "A Sunset Parable" and written in memory of Alice Gordon Gulick would enrich any biography, and this was evidently prompted by love and admiration.

The biographer was particularly fortunate in her literary advisers and she was specially indebted to Professor Hodgkins, whom many untrained authors have found most generous and helpful.

The first two chapters tell of Alice Gordon's girlhood in Auburndale and her student life at Mt. Holyoke. The tribute from her classmates at college reveal a most attractive personality, and more than once her musical voice is emphasized. Ella Gilbert Ives speaks of her leadership, and when in her senior year she chose mopping as her

*By Elizabeth Putnam Gordon. Published by Fleming Revell Company. Pp. 283. Price \$1.50.

domestic work, five other seniors, all musical, worked with her. Forty-five minutes daily the hall rang with their voices keeping time to the swinging of the mop.

It was in the Congregational church of Auburndale, after listening to a powerful missionary address, that Alice Gordon wrote a card and placed on the collection plate with her money gift, "and myself when counted worthy."

At an annual meeting of the American Board held in October, 1871, Rev. William H. Gulick had acceded to the request that he should take up missionary work in Spain and in December of that year he was married to Alice Gordon. Tradition has it that the text sent to his prospective bride was this most appropriate selection: "Whosoever I take my journey into Spain, I will come to you, for I trust to see you in my journey and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

Children were born to them in Spain, and a beautiful youthful picture of Mrs. Gulick is given holding in her arms a baby boy. Home cares and an increasing family did not prevent Mrs. Gulick assisting her husband in his work. She gave lavishly of her time and strength to the poor who called her Doña Alicia and who regarded her with a love which had in it the quality of reverence. Her sister biographer says: "Through the early and rewarding years of missionary life and the sweet joys of motherhood Alice Gordon Gulick held hidden in her heart the vision of an American college for the girls of Spain." At the close of 1877 Mrs. Gulick wrote to members of the Woman's Board in Boston, "The school is fairly started with five girls." For ten years the school occupied the same building where the Gulicks made their home. More and more Spanish girls applied for entrance, and it increased in public recognition and favor.

It was a great stride forward when Spanish girls educated in an American school with only women teachers received degrees from the Spanish Government. These students did not simply pass *cum laude*, but they received the Spanish *Sobresaliente*, "leaping over everything." A Spanish newspaper said, "These girls are educated not only in literature and science, but in the knowledge and fear of God," adding, "The regeneration of Spain must begin with the education of her women." As the plant had become too large to be

supported by the Congregational Boards, Mrs. Gulick appealed for funds on an unsectarian basis, and in 1892, under the name of The International Institute for Girls in Spain, a corporation was chartered by the Commonwealth of Massachusetts. Mrs. Gulick was strongly advised to establish the Institute in Madrid, and after various vicissitudes, told in a most interesting way by the biographer, in 1910 the Alice Gordon Gulick Memorial Hall was completed, seven years after the death of its founder. Since the ideals of the Institute seemed to diverge from the purely missionary aims of its founder, the Colegio Internacional, supported by the Woman's Board of Missions, moved during that year to Barcelona, the second city in size and the most modern metropolis of Spain.

Mrs. Gulick had an exceptionally varied and wide-reaching career. Being in this country at the time of the Spanish War, when the school moved from San Sebastian across the border to Biarritz, France, Mrs. Gulick gave herself without stint to the Spanish prisoners of war at Camp Long, New Hampshire. It was at her suggestion that the Red Cross nurses accompanied their patients on the "City of Rome" when they went back to Spain. Mrs. Gulick received from the medical director of the United States Navy a strong expression of his appreciation of her services to the sick and wounded men. She had joy in service, but she had to drink deep of the bitter cup of sorrow. Two sons, grown to manhood, were snatched suddenly from life. Her own health began to fail, and after a summer in Switzerland she went to London to consult a noted specialist in Lady Henry Somerset's private sanitarium, but it was too late—suddenly the heart failed and this heroic leader entered into her everlasting reward.

Every page of this record of a rare soul claims absorbed attention. The Gordon sisters are well known in their lives of high endeavor. This biography reveals Mrs. Gulick. Anna Gordon we know as the secretary of two presidents of the W. C. T. U., and now she herself occupies that high position in these later days of triumph for the temperance cause. And to Elizabeth Gordon we are deeply indebted for bringing her sister's unique and victorious life so vividly before us.

Board of the Pacific

President, MRS. E. A. EVANS

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

Some calls can never cease until they are answered, and such is the appeal that comes from the Lintsing field, that great outpost of human need.

**A Need That
Must be Met.**

“The hospital is done, the heating plant ordered, the trained nurse is at hand, Chinese doctors are here, and empirically trained nurses, with others in real training at Tehchow; the people are ready to come; and all that stands in the way of really pushing the work properly is the securing of a new physician,” writes Mr. Vinton P. Eastman upon his return to the field. Applicants should write to Mrs. R. C. Kirkwood, 2898 Vallejo St., San Francisco, Cal.

In one of the “upper rooms” of the fine Lachman Building, down near the foot of Market Street, where the traffic of the great cosmopolitan city is busiest, and where soldiers and sailors are hourly taking the oath of allegiance to our Government, there is a circle of prayer. Fosdick’s books, particularly *The Challenge of the Present Crisis*, are the basis of thought and discussion; and always we go out strengthened.

**Every
Wednesday.**

The Ruins at Dindigul

“How long will a building last?” asked a Sunday school teacher of a bright group of boys. They ran over the history of near-by houses, and decided that one generation was just about all the service one could expect of structures in their city; and if that is true in a dry climate, where repairing is constantly looked after, what can one expect of houses in India, where the walls are of mud, and the storms are drenching, and the busy ant plans that the same woodwork will furnish him with ever abundant food! Yet three generations nearly have come and gone since our work began in Dindigul, and we have thought our early structures quite sufficient for the most up-to-date teaching. It is a rude awakening that we are the sole owners of modern ruins, and that the enterprising building committee that recently visited them were unanimous in their verdict that the buildings

at Dindigul be completely demolished and that new classrooms and dormitories for both boys and girls be rebuilt.

We quote from Mrs. W. P. Elwood: "The buildings here are very, *very* old, as the school was organized in 1838, and are just a line of small, low mud-wall huts, the walls and roof of which are infected by the white ant. The timbers are constantly giving away, and are a real menace to the safety of the children. One of the classrooms is positively unsafe, one wall being far out of plumb, and some day it will fall with a crash. The boys' building is just a veranda on four sides of a tiny court. The walls of this are pulling eastward and must come down. The floors are just earth, full of stones and very dusty. When you remember that the boys sleep on the floor with no bedding, not even a pillow, only a strip of thin grass matting between their little bodies and the rough, uneven floor, you will not wonder when they say that their bodies pain them in the morning. Many of the timbers above their heads are eaten so the heavy tiled roof is unsafe. Every classroom, every room in the dormitories leaks, and the children sleep on damp floors whenever we have a fairly heavy shower. In the girls' dormitories the children sleep so close together they cannot turn over; two teachers and three children sleep in one tiny room eight by eight feet. And the matron's own room is a tiny cell of the same size.

"Outside of Madura City and Pasumalai, we have not in the whole Madura district, with its 26,000 Christian population, a single adequate schoolroom for either girls or boys, and this in a territory as large as Massachusetts and Rhode Island! Each of our boarding schools is located in a large town that corresponds to a county seat in America. Dindigul has a population of 30,000 and is growing all the time. The day has long since passed when we could carry on our work under such conditions and expect the approval of the great up-to-date educational department of the Government of India. Who will respond to so great and urgent a need as these buildings for our schools, where the future helpers must receive their future training?

"Every mission, the United Church of South India, the National Missionary Society, even the Government itself, all are crying aloud, as it were, for trained men and women to fill all kinds of responsible

positions: as pastors, teachers, catechists, writers, Bible women, and the supply does not begin to equal the demand. Oh, help us to build the buildings and furnish them, and then help us to gather in the children of our village Christians, many of whom are so poor that they have not clothing enough to appear in even a village school. Many a bright child is slaving away its childhood days in hard manual labor, breaking stone for the government roads, spending all day in digging it up, or going to the mountain for a bundle of wood, bringing grass and wood from three to five miles to the market and then selling it for from three to five cents, just enough to buy food to help the parents keep body and soul together.

The cry "Back to the land" finds little sympathy in one's heart, as applied to these poor village Christians. One longs to emancipate them all from the heavy hand of the Brahman landlord. Of course this does not apply to those of our village Christians who are themselves land-owners, the real farmers. There is no danger of their leaving their lands. They can afford to send their children to school, and they usually do so, paying at least a part of their expenses. But it is for the mass of our coolie people I plead; also for the children of our very poorly paid mission agents of low educational grade, whose salaries do not admit of their paying the usual fees. It is these who need the Christian training which they can get nowhere else but in our boarding schools.

The environment of the village child is most appalling: unclean talk; dishonest dealings of man with his fellow-man; the idle gossip; the utter lack of discipline in the home, where every boy is a little Rajah and never learns to obey God or man; the squalor and unsanitary conditions of living; the lack of anything approaching what we consider domestic privacy,—all make one long to gather the children in in large numbers into our schools where every hour of each day is planned for them.

Here they learn their first lessons of the discipline of a regular routine. It is very difficult for some of them to conform to the hours for work and play. Hardest of all are the regular hours for *food*. The daily study of the Scriptures, the daily prayers, church services, Y. P. S. C. E. meetings and Sunday school, all minister to their spiritual training. They are busy and happy, and, on the whole, a healthy company of children.

A Long Journey in Africa

By H. Juliette Gilson

THE mission study of the present year must be leading thousands of women in our churches to feel the "Lure of Africa." All of these will be glad to have attention called to a recent book entitled *Thrice Through the Dark Continent*. The writer, Rev. J. Du Plessis, left his chair as professor in the Theological Seminary of the Dutch Reformed Church of South Africa to make this journey. On this father's side Mr. Du Plessis is proud to trace his descent from one of the French Huguenots—Jean Prieur Du Plessis—who in 1688 found a refuge at the Cape of Good Hope. His mother was a daughter of a missionary of the London Society.

His father was for a quarter of a century or more the Dutch pastor in an inland parish in the Cape Colony, larger than most counties in New England. Like many of the Dutch clergymen of the Cape fifty years ago the elder Du Plessis took an active interest in education, and the schools of Cradock attracted young people from neighboring parishes. The only child in this Dutch parsonage was surrounded by many influences which helped in the formation of the intellectual tastes and spiritual character which has made Rev. John Du Plessis one of the leading Dutch clergymen in South Africa during the past twenty-five years. He took his B.A. degree at the Cape and his theological degree in Edinburgh. Before the Boer War he had a parish in the Orange Free State. For a time he was the leading Dutch minister in Cape Town. Later he became the secretary of the Mission Society of the Dutch Reformed Church and has been a large factor in bringing that church into its present active interest in missions to the natives.

More than ten years ago after visiting the Scotch and Dutch missions on Lake Nyassa he published *A Thousand Miles in the Heart of Africa*. In 1911 Mr. Du Plessis made all interested in missions in South Africa his debtors by publishing *History of Christian Missions in South Africa*. *The Cape Times*, the leading paper of Cape Town, says of this work, "A work which must long remain the fullest and most attractive account of the rise and progress of Christianity among the tribes of South Africa."

His latest work is the record of a journey of seventeen thousand miles, crossing the continent three times. Starting from London eight months before the beginning of the great war the journey was ended at Cape Town in January, 1916. Two thousand miles were made on foot, six hundred riding "Polyphemus," an old, one-eyed, stumbling horse bought for less than twenty-five dollars and sold for more than fifteen. Several thousand miles Mr. Du Plessis traveled comfortably by train. The trolley, motor truck, motor cycle, bicycle and hammock were all brought into service on the land journeys. On lakes and rivers, steamboats, steam tugs, sailing-boats and canoes were used. More than once Mr. Du Plessis was thankful that in boyhood days he had learned to swim.

The first crossing of the continent was from Lagos to Mombasa—a distance of 4,907 miles; ten and one-half months were spent on this journey. Mr. Du Plessis, wherever he went, made a thorough study of the progress, the difficulties and the opportunities of the missions working in the various fields visited. As signs of progress he notes at one place meeting two Christians whose grandfathers kept missionaries in captivity for four years and treated them with great cruelty; at another place he sees a church built upon the site of an old slave exchange. In one region where Christianity was first carried by freed slaves there are now an English bishop and two African bishops. Among the difficulties of mission work he finds the temptations that come to the natives through the great wealth they are amassing. In one district the value of cocoa exported has increased in twenty-five years from twenty dollars to seventeen million dollars. Nevertheless the wealth may not always be a hindrance but a means to progress; for in another neighborhood, where one-half of the 70,000 inhabitants are Mohammedans, a wealthy native has erected an interdenominational institute which gives training in several handicrafts. The opportunities he thus summarizes: "North, east and west new countries lie waiting, no longer hostile, or indifferent but appealing with tragic earnestness for immediate help."

After visiting these missions Mr. Du Plessis traveled on land and rivers for six months before again meeting a Christian missionary. In all his travels he found a wonderful field ready and waiting for

the medical missionary. At nearly every stopping-place he was surrounded by people begging for medicine, suffering chiefly from sore eyes and ulcers.

Some six hundred miles south of Lake Tchad a densely populated region was found. In one place more than a hundred villages were counted within a radius of three miles—people unusually industrious and intelligent. "All they need is the gospel. Mohammedanism stands ready to swallow them up. Christianized they would act as a powerful bulwark to stay the spreading waves of Mohammedanism." Mr. Du Plessis vividly describes his experiences with the tsetse-fly, and his discomfort when, with not even a shrub for shelter, a tropical shower suddenly bursts upon him and his twenty-three carriers.

An interesting account is given of a very populous region in North Congoland, lying between the most advanced outposts of Christianity and Mohammedanism. Their language is widely understood. "The men wear trousers and shirts, the women are satisfied with a banana leaf." They are cleanly and polite—a people well worth winning for Christ.

A steamboat journey across the Lake and six hundred miles by train takes him to the east coast at Mombasa. Here is finished the first of the three journeys across the continent.

Nearly fifty years ago Dr. Duff said the church was playing at missions—one has the same feeling after reading the first part of this book and realizing as perhaps never before that in Africa there is "so much to do, so little done."

A Woman's Movement in Madura

One of the native helpers in Madura, formerly a teacher at Capron Hall, sends this account of the Woman's Evangelistic Campaign:—

The beauty of this evangelistic campaign is that all Christian men and women without respect of missions unite together in this work. All the Christian women have formed into thirty-two Bible circles. These meet together once a week to pray, to read a portion from the Bible and to read books that will help for soul winning. Every one

of these circles is expected to do personal work for Hindu women. She should seek a Hindu sister, speak with her, pray for her and bring her to the gospel meetings which will be held from time to time. This gives plenty of opportunity for the Christian women to work for God. Most of the campaign work is done by the untiring help of the Bible women.

Miss Swift has been carrying the burden of this campaign, with the help of her mistresses and students. But now she has removed her school, which was near the center of the town, to a place four miles off. So there was no place in the town for the Hindu women to meet together. We were praying to God to give us a building for this great work and He has answered our prayers by showing us a large building in the very heart of the town, near the Meenatchi Temple. It has ten rooms and a big hall downstairs which will hold 400 persons, and an upper story with a hall, two rooms and an open spacious terrace. It is called "The Woman's Exchange," and we hope that this center for evangelistic effort and social service may afford a large and attractive opportunity to all the Christian women of all the churches to unite in earnest helpful work for all classes.

After we came here we had two gospel meetings for the Hindu women. The numbers were very encouraging. As the Hindu women are very fond of singing, we invite a songster as well as a lecturer. There is here a convert who does this kind of work very nicely, and the women appreciate his service to a great extent. Now he is going to Northern India, and the women around me ask me, "When will that songster come again?"

The Hindu children also come here to read books from our library, which has only sixty volumes in it. We want also to encourage the poor Christians who labor all day for their food. We have invited such Christians to the Exchange on Sundays at 3 P.M. so that we may explain and have them do something for the campaign in their working-places. We wish this building to be a source of blessing to all the Christian and Hindu women in Madura. My part is to help the Bible circle leaders and find out how their meetings are going on and to go to the homes of the inquirers and talk to them. Miss Noyes sends her schoolgirls to help us in the general meetings.

I close this letter with my loving salaams to you all.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Using the Lenten Season

It is different from any previous Lenten Season,—distinctly, solemnly different. A new background has been thrust in behind the shifting scenes of every-day life. Against its blackness the common deeds of the common days stand out in bold relief challenging observation, and trains of thought before unnoticed demand examination.

Indeed there appears to be needed considerable overhauling of our mental and spiritual furniture, and the Lenten days with their hallowed associations offer a suitable stretch of opportunity for the task.

When these words, bound up between the covers of the *MARCH LIFE AND LIGHT*, reach my friends of the Council Table, two weeks or more of the sacred forty days will have passed. However, there will remain time enough if any of you will join me in observing a daily Quiet Lenten Hour. The emphasis here and now is upon *Lenten*, and in 1918, supposing that other sorts of Quiet Hours are old friends of yours.

The following suggestive uses for such hours are offered:—

I. Reading once more the old, old story of our Lord's last week and its aftermath of appearances to the disciples and friends.

All parts of the story put together make the size of a very small book. Indeed, they may be obtained so put together in book form, with valuable notes, arranged by William E. Barton and associates, called "The Week of our Lord's Passion." But one can pick out from the four Gospels all the recorded acts and words of the Master and find added pleasure in the exercise.

This meditative reading is fundamental to a fresh realization of Christ as the Lord over life and death, the Conqueror, the Victorious One, who leads the human race toward the light. We want to face the morning glow in the east this year as never before. .

"In thy light shall we see light."

That was a dark week which led up to the resurrection. As some

one recently said, "He is not asking for a convenient service; Calvary was not a convenient death." This is a dark period for us, but there is a glow in the sky, a Conqueror has broken the bands imposed upon Him by the "last enemy," Death, and shall any other enemy bind Him?

II. A renewed application of the heart and mind to prayer.

The presence of these evil war facts in the world has disturbed the communion of some people with their Heavenly Father. "To learn by doing" is as true of prayer, I believe, as of any line of education. One fundamental, all-prevailing, never-absent principle we must learn from our Lord to keep a firm hold upon, and our ignorances and inadequacies need not be a bar between the Divine Spirit and ourselves. That principle is to keep in line with the will of God, to yield desires, prejudices and needs to Him.

It is not my purpose to give instruction about praying, but rather to stress *much actual prayer* during these sacred days. If we withdraw from any activities let us at any rate be unusually active in prayer—concentrating thought—giving time—considering definite needs in our country's crisis, in the world situation, in the unusual demands of the mission field. A woman has written from England recently, "What we need most is to pray to God, for God only has power." If with soul energy we seek Him and pour out our hearts in longing for His holy will to prevail, what may we not accomplish!

III. Reconsider and formulate our estimate of the Missionary Enterprise as a movement of vital, permanent value.

There are people who say, "Let missions stand aside. The war is first." A woman who knits and sews constantly for the boys in the service said to me, "I don't go to church enough in these days to know anything about it." We know, however, that a strong current has drawn many people, unaccustomed church-goers, to turn in these serious days to the humble search after God in His house.

Can we not draw many women to come with us and get a vision of God's great, compelling need of our Christian womanhood to lavish itself with sacrifice upon the starved womanhood of Africa and Asia? After a fresh reading of the story of that wondrous week, and after quiet hours of prayer, may we not realize within ourselves a deeper motive and stronger purpose for service?

M. L. D.

An African Trail

ANSWERS TO QUESTIONS ON CHAPTER V

- 1 and 2. There were in 1917 16,180 adherents of the Congregational church in the three American Board fields. These were in addition to 9,077 church members.
- 3 and 4. The following is quoted from the last annual report of the West Central Africa Mission: A person may become a catechumen if he makes public confession of his desire to become a Christian and evidences the genuineness of that desire by his manner of life. Often fetishes and charms are brought to the church and faith in them publicly disclaimed. Then he is enrolled in a class for instruction. At some of the stations the church members meet four times a year to consider people who have been members of a catechumen class for a year or more. Their character as it appears in every relation of life is turned inside out and submitted to a relentless scrutiny. While the testimony of the teacher in regard to intellectual progress is given due consideration, the emphasis is laid upon "holy living." The business-like attitude with which the elders of the church undertake this matter is worthy of comment. Also the character required for church membership might give points to the church in more enlightened lands. One young man whom I know has been a candidate for six years because at times he fails to control a hot temper. Inhospitability to guests, domestic incompatibility, lack of cheerfulness in service are among the things considered. Specific sins, such as lying, unchastity or reversion to heathen practices, put one outside the catechumen class. To be reinstated again one must make confession before the church.
5. At Mt. Silinda when the Church of Christ was organized in 1897, a little more than three years after the arrival of the first missionaries, fourteen boys who were charter

members were all members of the school. Of the hundreds who have united since, nearly all have been from the school. At Chikore a somewhat larger proportion have come from the kraals.

6. The dispensary and hospital attract the people who are naturally suspicious of the stranger and reluctant to listen to him. Whole tribes or regions are sometimes opened by the enthusiastic report of one of their number who has received successful medical treatment. Mrs. Cowles says in *Umzumbe Revisited* (p. 12), "Perhaps the most potent influence which commended the Gospel was the dosing of the sick and the pulling of teeth." The following is another quotation from the West Central Africa report: "Wherever there is an aggressive medical work, the testimony of a large majority of the catechumens reveals the telling fact that they were first drawn to the Gospel through this branch of the work. The mere alleviation of human suffering is in itself a great and noble calling, but where the opportunity for that in all its fulness may be but a stepping-stone to the life more abundant, can human endeavor ask for a more attractive field of service?"
7. In South Africa, converts before becoming church members must give up polygamous marriages, the practice of lobolisa (the sale of daughters in marriage) and the use of intoxicants. An increasing number of our converts make great sacrifices to enter upon educational and evangelistic work. An intelligent native can earn large wages at the mines and in the larger towns. Their wants rapidly increase. The wage given by the mission is pitifully small. The fourteen young men who founded the first church of West Central Africa "solemnly renounced the use of alcoholic drinks and tobacco, and the practices of slavery, fornication and fetishism of every sort" (*Story of the American Board*, pp. 289, 340).
8. Converts from the heathen kraals must still suffer persecution. In *Life Stories of Native Helpers* (p. 54) there is a sample

of this persecution in the story of Nomdehe, who was stripped of her clothes, beaten and kept a prisoner six months.

9. The Zulus of Natal are probably the finest of the African race. They are of splendid physique, mentally alert, proud, dignified, courteous and kindly. They are kind to their children and like best those who are brought up to respect their parents. They have a great pride of race, of courage and of self-control. They are characteristically orators, make good preachers and have the evangelistic temper; they are quick to respond to calls for such service. The people of West Central Africa are vigorous, open-minded and very eager to be taught (*World-Wide Work*, p.1. *American Board Missions in Africa*, 1916, p. 6. *Story of the American Board*, p. 287).
10. There is a tendency to return to polygamy and immorality in general; to their practice of selling their daughters for cattle and to the use of intoxicants (*Story of the American Board*, p. 288. See also *American Board in South Africa*, pp. 19-21).
11. As early as 1860 the native churches in Natal began to contribute in a definite and regular way to the support of their own work. The duty of giving was inculcated from the beginning. In 1849, \$15 was given when the total church membership was only forty-three and when the native knew but little of any currency except cattle (*American Board in South Africa*, p. 24). A pledge system has been introduced into the churches of the Rhodesian Mission. In 1914 every girl in the boarding department at Mt. Silinda made a pledge toward the support of an evangelist. The pledges ranged from six cents to two dollars and a half. The total contributions in the three fields in 1916 were \$19,733.
12. In 1895 the churches of Natal took up the entire support of the native ministry. Since then the American Board has

sent no funds for this purpose (*American Board in South Africa*, pp. 28, 30). In West Central Africa self-support is encouraged and exists to some extent, but gifts from America help to pay native evangelists.

13. Mr. Njapa Isipi went to Rhodesia with the first exploring party and began work with the first missionaries in 1893. In early years he followed the plough when necessary or worked in the brick and tile yards. He was always eager to be helpful and did good work in the school-room and in overseeing the industrial work of the boys. He served as evangelist, interpreter and preacher. The trust which the native people have in him has been a large factor in the success of the work at Mt. Silinda. See also *The Letter from Umzumbe, November 1916* by Mrs. Cowles, which tells the story of two native evangelists, Zama and Qanda; *Life Stories of Native Helpers* which contains the account of Nomdehe, an African princess. Two American Board leaflets, *From the East and From the West* and *Dweshula* tell of still three other native Christian leaders.

A. B. C.

Our Book Table

Thirty Years with the Mexicans in Peace and Revolution. By Alden Buell Case. Published by Fleming H. Revell Co. Pp. 285. Price \$1.50.

This is an unusual book written by one who had unusual experiences as a missionary of the American Board. Dr. Barton says of him, "I know of no one better able to interpret Mexico and the Mexicans to America."

The Dean of the University of California, David P. Barrows, had the opportunity of traveling in Mexico with Mr. Case and he regards him as "a man of close powers of observation, sympathetic insight and long experience in analyzing the characters of men of another race and heritage from ourselves."

Mr. Case writes in a picturesque, vivid style. He characterizes Villa as a man of unworthy character but of extraordinary force, and a military genius. He was ardently admired by his followers, and his enemies regarded him with superstitious fear. He showed a friendly spirit toward Americans and was strongly desirous of retaining the good will of the Washington administration. In 1906 Mr. Case bought a property called La Casa Grande, with forty acres of irrigable land and water right and a generous strip of pasture ground. His idea was that with good management he might find financial support and yet keep connection with the mission.

His experiences in the midst of the revolution were most exciting and make interesting reading. His wife was an energetic helpmate, and the book is dedicated to her.

There are many beautiful customs among the Mexicans which are not sufficiently emphasized. The people remove their hats on passing a church. At noon and at sunset the church bell rings and those within hearing are expected to pause and repeat the Magnificat or at least an Ave Maria or the Paternoster. Matins are observed by the father sitting in bed and commencing the chant, which is taken up by one and another until the whole household are sitting and singing together.

Mr. Case is strongly of the opinion that there will be eventually a *New Mexico*. He believes that she will "take her place among the stable, the powerful, the highly esteemed nations of the world, contributing her full share to the progress of world civilization."

China Inside Out. By George A. Miller. Published by the Abingdon Press. Pp. 180. Price \$1.00.

This book has an Introduction by Bishop Bashford, another Introduction by Bishop Lewis and a Foreword by the author, who spent some months traveling with Bishop Lewis in China, engaging in evangelistic work. There are many illustrations, chiefly woodcuts and numerous sketches made by the author. One of our own missionaries from China says of the book: "I can assure you every word is true! He has pictured life as it is lived by the missionary in medical, educational and evangelistic work with marvelous fidelity. It was so realistic at times it made me fairly homesick!"

G. H. C.

Junior Department

Go and See—By One Who Went

Dear Girls and Leaders of Girls:—

I am to tell of Northfield and Camp Aloha, but how to do it! How to put all the joy and help, fun and inspiration of that week into mere words! That is the question.

There was just one possible fault to find with it—things, such splendid beautiful things, went by too fast! At least that is what Aloha girls thought, and I don't see how living in Salaam or Eendracht or in one of the halls or anywhere in the whole fine conference could make very much difference, except that Aloha is the oldest and very best camp of all!

We registered in Stone, as Miss Pullen wrote us, and found our tent back of Gould Hall. It was one of sixty or more (for the Presbyterian camp joined ours) all exactly alike inside and out except for the number,—four cots, two chairs, one table and lantern, one wash stand, one rope for all our clothes. But it really wasn't crowded at all, and there was Gould to go to for baths and food, you know.

Before our hats were off our councillor appeared program in hand.

"Have you registered? Supper's at six in Gould. Yes, that's Gould. Here are your badges and course cards. There is a meeting to-night in the Auditorium to introduce the conference leaders, and then Miss Parsons will tell about Jean Mackenzie—the one that wrote the study books. Lights out and quiet, please, at ten, and I'll call you at seven in the morning. Camp prayers are in the grove back of the tents at seven-thirty and breakfast is at eight. And here's the week's program. At nine come the Bible classes. Dr. Erdman has the older people in the Auditorium, and Mrs. Montgomery the younger camp girls in Music Hall, but the rest of us have to choose between several classes. Then at eleven-fifteen Mrs. Montgomery has everybody for the study of *An African Trail*. She's wonderful, you know. At twelve-ten there's choir practice and Student Volunteer meeting; and luncheon's at one. That's every day! Two to three is supposed to be rest hour and you can write or study or sleep. You'll need to, girls! Then every evening is the Round Top service—and that is one thing you mustn't ever miss. Deaconess Goodwin has it to-morrow, and she is dear! You

know it is outdoors, under the pines, looking up the river, just at sunset time, and it is always a wonderful service. See, Miss Paxson has it Thursday, and then come Mrs. Farmer and Miss Calder, and Mrs. Montgomery and Mrs. Peabody. And Auditorium meetings afterwards are always so splendid. You mustn't miss Dr. Ussher or Dr. Patton or Miss Paxson or Dr. Speer anyway!"

And then she stopped as breathless as we, though not as helpless, and helped us choose our courses, and Northfield had really begun!

It's hard to tell what was the best part of it. You know how beautiful the Connecticut Valley is up there; and right back of our tents there was a deep wooded ravine with a brook in it, where we used to take our blankets and study and think and talk—when there wasn't a song practice on! We sang all the time, and Martha Strong was a wonderful leader! We marched to meals singing, and sang to Camp Westminster and our leaders and Aloha between courses. Then there was the Palaver, when all the camps sang their songs and did their stunts. Ours was "A Day at Northfield." There was a camp drive one afternoon to the Ashuelot River, and a camp picnic on Garnet Rock, and a Congregational rally in Sage chapel, and the last afternoon Miss Preston had a conference on methods with reports and discussion, for those who hadn't been able to go to the classes on methods. We got a lot out of that. Several things I almost left out: Dr. Calkins' splendid sermon Sunday on "enduring hardness as a good soldier of Christ;" the bonfire Monday night, with all the camp girls in one huge circle around it, joining hands and singing; and the last service in the Chapel after Auditorium, at which all the six hundred camp girls must have been in attendance, for the room was full, and it was such a quiet, reverent hour, with Miss Paxson leading.

You won't be able to tell what we got out of Northfield from this letter—fun and friends and the deep things of the spirit are so mixed up—but that's the way of Northfield. It's all one. Besides, you should see our notebooks and watch the results this winter! I know several girls who went there with definite personal problems and they all got help. Every one of us saw with our eyes the Word made flesh, Jesus Christ living in this or that person, and we can never be quite the same again.

There is just one thing after all to say to you who never went. We *cannot* describe it. *You* must go to see. Let Aloha, one hundred and sixty strong, sing to you:—

“It’s a short way to dear old Northfield,
It’s a short way to go!
It’s a sure place for inspirations
In fact, it’s where they grow!”

*Olive Greene,
Wellesley, Mass., 1918.*

It may seem to many who read the above letter that March is pretty early to begin talking of summer camping parties, but it is not one bit too early to begin to plan. If you are an “old stager” and have been before, of course you will come back yourself, but whether you do or not you can do much in the way of telling girls who have never been and helping them in their plans for making it possible. If you are a leader, you will be making arrangements for one at least of your girls to go. If you are one of the “girls” themselves—they range, you know, from sixteen to twenty-six—you will begin talking it over with parents or chum and thinking of ways and means. Many a church, woman’s auxiliary or Christian Endeavor Society is working to send some one of its girls or at least to help her go.

Send for Aloha Camp circulars the latter part of April. They will give you the necessary details. Begin *now* to think and plan for next July and Camp Aloha.

Woman’s Board of Missions

Receipts January 1-31, 1918

MRS. FRANK GAYLORD COOK, *Treasurer*

Friend, 500; Friend, 10; Friend, 5, 515 00

MAINE

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Friends, 6.90; Bangor, All Souls Ch., 6.54, S. S., 25; Boothbay Harbor, Ch., 25; Calais, Aux. (Th. Off., 30.50), 57, S. S., 13.28; Dover and Foxcroft, Woman’s Cir., 10; Island Falls, Whittier Ch., 7; Medway, Ch., 57 cts.; Orono, Jr. C. E. Soc., 1.50, S. S., 1.05; Presque Isle, Ch., 10; Seal Harbor, Mt. Desert Ch., 1; Sherman Mills, Ch., 3; Stillwater, Church Cir., 2; Stockton Springs, Ch., 1; West Dresden, Ch., 1; Whiting, Ch., 1,

172 84

Western Maine Branch.—Miss Annie F. Bailey, Treas., 132 Chadwick Street, Portland. Int. Hannah Fenn Mem. Fund, 100; Auburn, High St. Ch., M. B., 30; Bath, Winter St. Ch., Aux., 34.20, S. S., 15; Denmark, Ch., 2; Farmington, Aux., 2.30; Kennebunk, Aux., 10; Lebanon Centre, Ch., 3; North Harpswell, C. R., 1; Portland, Bethel Ch., 36, State St. Ch., Th. Off., 85.50, Prim. S. S., 12, St. Lawrence Ch., S. S., 32, Wiliston Ch., Aux., 110.20, Woodfords Ch., Aux., 57.98, Annex, 5; Scarborough, S. S., 2.75, Miss Oliver, 1; South Paris, Ch., 2; South Portland, Bethany Ch., Aux., 5; Weld, Ch., 1; Westbrook, Aux., 33.56, Warren Ch.,

25; Yarmouth, First Parish Ch., S. S., 2.50; York, Aux., 6,	614 99
Total,	787 83

NEW HAMPSHIRE

<i>Exeter</i> .—Mr. Charles S. Bates,	300 00
<i>New Hampshire Branch</i> .—Mrs. Jennie Stevens Locke, Treas., 21 South Spring St., Concord. Int. Mary Hadley Fund, 76; Int. Mem. Fund, 1.60; Int. Sarah W. Kendall Fund, 22.40; Amherst, S. S., 13; Center Harbor, Ch., 3; Concord, First Ch., 75.55, Aux., 20.10, Jr. Dept. S. S., 6.20, South Ch., Aux., 30; Concord, West, Ch., 8.06; Dover, First Parish Ch., 10.40; Exeter, Aux., 35; Gilsom, Orthodox Ch., 4.56; Goffstown, Ch., 15; Hampton, Whatsoever Cir., 5, S. S., 2.62; Hanover, Ch. of Christ at Dartmouth College and Aux., 130.35; Hebron, Ch., 4; Henniker, Ch., 18; Hill, Ch., 5; Keene, Court St. Ch., S. S., 2.28; Littleton, Aux., 50.35, Prim. Dept. S. S., 1.95; Milton, Ch., 2.18; Nashua, First Ch., Aux., 10; North Hampton, S. S., 72 cts.; North Londonderry, Mrs. Jennie S. Perkins, 2; Peterboro, Union Ch., S. S., 1.25; Rye, Aux., 10; Salem, Ch., 4.85; Somersworth, Ch., 19.73; Tamworth, Ch., 4.50,	595 65
Total,	895 65

VERMONT

<i>Vermont Branch</i> .—Miss May E. Manley, Treas., Pittsford. Bennington, Second Ch., 13.54, Ch. School, 3.17; Berkshire, East, First Ch., S. S., 4.30; Brattleboro, Ch., 66.93, S. S., 5.20; Brookfield, East, Ch., 6; Burlington, College St. Ch., Aux., 33.89; Chelsea, Children's Band, 2.35; Chester, S. S., 5.50; Craftsbury, North, Aux., 2.85, S. S., 6.87; Gaysville, Ch., 2; Hartland, Aux., 13.83; Irasburg, Ch., 2; Marlboro, Ch., 5.17; Morrisville, Aux. (Th. Off. 16.40), 20; Richmond, Aux., 1; St. Albans, Aux. (Th. Off., 6), 17.50; St. Johnsbury, North Ch., Aux., 63.41, South Ch., S. S., Jr. Dept., 4.15; Saxton's River, V. C. P. Club, 6; Westminster West, C. E. Soc., 7,	292 66
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MASSACHUSETTS

<i>Andover and Woburn Branch</i> .—Mrs. Henry A. Smith, Treas., 42 Mansur St., Lowell. Andover, Ch. of Christ, Phillips Acad. Aux., 60, South Ch., 15; Lowell, First Trinitarian Ch., S. S., 6; Medford, Mystic Ch., 26.32; Melrose Highlands, Ch., 125.08; North Andover, Trinitarian Ch., 74.75; Stoneham, Ch., 26.51; Woburn, Aux., 22.50, Miss. Study Cl., 15, Jubilee Soc., 5,	376 16
<i>Barnstable Association</i> .—Mrs. Frank H. Baker, Treas., Falmouth. Centerville, South Ch., 7.65; Chatham, First Ch., 7; North Falmouth, Ch., 8.50,	23 15

<i>Berkshire Branch</i> .—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Int. on deposit, 26.45; Adams, Prim. Dept. S. S., 11.54; Becket Center, Aux., 5; Clayton, Whatsoever Cir., 85 cts.; Dalton, Home Dept. S. S., 25, Penny Gatherers, 5; Great Barrington, Aux., 114; Hinsdale, Aux., 18.10; Housatonic, Aux., 16.60; Lee, Second Aux., 130; Lenox, Ch., 40.98; North Adams, Aux., 120; Otis, Miss Clara C. Richmond, 15; Richmond, Aux., 31.50; Southfield, Ch., 3.75; West Stockbridge, Aux., 15. Less expenses, 14.63,	564 14
<i>Boston</i> .—Jr. C. E. Superintendent's Conf.,	2 00
<i>Essex North Branch</i> .—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Friend, in mem. of her son, 50; Georgetown, First Ch., 21.69; Haverhill, Riverside Ch., S. S., 10; Merrimac, First Ch., 5.07; Newburyport, Central Ch., Aux., 26.15, Delta Alpha, 8,	120 91
<i>Essex South Branch</i> .—Mrs. B. LeC. Spurr, Treas., 72 Elm St., West Lynn. Cliftondale, First Ch., 25.27; Danvers, First Ch., 43.58; Lanesville, Ch., 2; Lynn, Central Ch., 11.40, North Ch., Prim. and Jr. S. S., 4; Peabody, Second Ch., 2; Salem, South Ch., 3.23,	91 48
<i>Franklin County Branch</i> .—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Westside Chapel, 5; Shelburne Falls, Jr. C. E. Soc., 4,	9 00
<i>Hampshire County Branch</i> .—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Huntington, First Ch., S. S., 2; North Amherst, Aux., 27.50; Northampton, Edwards Ch., Aux., 21.37, First Ch., Aux., 100; South Amherst, Aux., 30; Worthington, Ch., 6,	186 87
<i>Middlesex Branch</i> .—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Grace Ch., S. S., Prim. Dept., 3.75; Sherborn, S. S., 1.11, C. R., 50 cts.; South Natick, John Eliot Ch., 5.85; South Sudbury, Memorial Ch., 5; Wellesley, Wellesley College, Christian Assoc., 250,	266 21
<i>Norfolk and Pilgrim Branch</i> .—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, Ch., 20.28, S. S., 3, C. E. Soc., 72 cts., Jr. C. E. Soc., 58 cts.; Braintree, Aux., 5; Braintree, South, Aux., 10, S. S., 2.28; Bridgewater, East, Ch., 25, Aux., 2.45, S. S., 3.50; Brockton, Waldo Ch., Aux., 5; Campello, Aux. (Th. Off., 21), 111.80; Easton, Aux., Th. Off., 11.72; Halifax, Miss Mary E. Ripley, 2.50; Hanson, Aux., 5; Kingston, Mayflower Ch., S. S., 2.57; Milton, First Evangl Ch., 13.56, Aux. (Th. Off., 16.15), 26.15; Plymouth, Ch. of the Pilgrimage, Aux., 8, Manomet Ch., 2; Quincy, Bethany Ch., 39.70, Aux., Th. Off., 16.24; Rockland, Aux. (Th. Off., 14.50), 33.48; Stoughton, Aux. (Th. Off., 15.08), 30, S. S., Prim. and Jr. Depts.,	

5.15; Weymouth and Braintree, Prim. S. S., 10; Weymouth, East, Aux., Th. Off., 40; Weymouth, North, Pilgrim Ch., 8.60; Weymouth, South, Old South Ch., Aux. (Th. Off., 22.12), 25, C. E. Soc., 30, Union Ch., Aux., Th. Off., 40; Whitman, Ch., 27.54, Aux., Th. Off., 12.50; Wollaston, Aux. (Th. Off., 31.40), 39.40,	618 72	
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Acton, Ch., 2; Ashby, Aux. (Th. Off., 24), 34; Fitchburg, Rollstone Ch., Aux., 75; North Leominster, Ch. of Christ, 10.42,	121 42	
<i>Old Colony Branch.</i> —Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. Attleboro Falls, Central Ch., 25.76; Edgartown, S. S., 1.37; Fall River, W. F. M. S., 137.50, Central Ch., Bible School, 11, First Ch., 199.30, Pilgrim Ch., S. S., 5; New Bedford, North Ch., S. S., 10, Trinitarian Ch., 15, C. R., 40; Raynham Center, Ch., 8.85; Somerset, Aux., 12; Taunton, East, S. S., 2.80. Less expenses, 9.30,	459 28	
<i>Springfield.</i> —Mrs. Frances R. A. Bliss,	5 00	
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. East Longmeadow, Ch., 19.94, Aux., 22.75, S. S., 4.54; Holyoke, Grace Ch., Aux., 10, Second Ch., Aux., 27.50; Indian Orchard, Ch., 3.33; Monson, S. S., Home Dept., 4; Palmer, First Ch., 4, Second Ch., 13.24, S. S., 2.24; Springfield, First Ch., Womah's Assoc., 300, South Ch., Aux., 75; Westfield, Second Ch., 71.70,	558 24	
<i>Suffolk Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Branch, Boston. Allston, C. E. Soc., 60; Arlington, Bradshaw Miss. Assoc., 120; Arlington Heights, Park Ave. Ch., 33.75; Auburndale, Aux., 150, Searchlight Club, 15; Belmont, Payson Park Ch., 18.62; Boston, Central Ch., Aux., 605.40, Mrs. E. C. Moore, 65, Old South Ch., Aux., 1,350.30, Union Ch., Aux., 50; Boston, South, Phillips Ch., 21.38; Brookline, Miss Marjorie Bowne, 5, Harvard Ch., Woman's Guild, Sr. For. Miss. Dept., 20, Y. L. For. Miss. Dept., 265, Leyden Ch., Aux., 30, S. S., 25; Cambridge, First Ch., Aux., 60.91, North Ch., Woman's Assoc., For. Miss. Dept., 10, Pilgrim Ch., 28.49, Y. L. Miss. Cir., 25; Chelsea, Central Ch., Women Workers, 10, First Ch., Winnisimmet Union, 66.79; Dedham, First Ch., S. S., 8.62; Dorchester, Central Ch., Dau. of Gov., 15, Harvard Ch., Woman's Benev. Soc., 25.07, Pilgrim Ch., Woman's Assoc., 35.52, Second Ch., Monday Miss. Soc., 50; Everett, Mystic Side Ch., 23.17; Neponset, Trinity Ch., Stone Aux., 5.50; Newton, Eliot Ch., Woman's Assoc., For. Miss. Dept., 501.63, Eliot Guild, 25, Eliot Helpers, 6; Newton, West, Second Ch., Woman's Guild, 121.44; Newtonville,		
Central Ch., Woman's Assoc., 100, S. S., 20; Norfolk, Union Ch., S. S., 1; Revere, First Ch., 15; Roslindale, Ch., 59.40; Roxbury, Highland Ch., 20, Imm.-Walnut Ave. Ch., For. Dept., 41.50, Norwegian Ch., 1.50; Somerville, Broadway Ch., Aux., 25, First Ch., 18.06, Highland Ch., Woman's Soc., 10, Prospect Hill Ch., 15, Woman's Union, 14.38, S. S., 5.62, Winter Hill Ch., Woman's Union, Miss. Dept., 75; Somerville, West, Jr. C. E. Soc. and M. B., 5; Waban, Union Ch., Ladies' Cir., Add'l, 85 cts.; Walpole, East, Union Ch., 10; Waverley, First Ch., 33.06, Miss. Soc., 25,		4,347 96
<i>Worcester County Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Ashburnham, First Ch., 8.66; Athol, Ch., 47.50, S. S., 12.50; Dudley, The Builders, 2; East Douglas, Ch., 34.05, Aux., Friend, 2; Gilbertville, Trinitarian Ch., 98.77; Leominster, Pilgrim Ch., S. S., 6.81, Prim. Dept., 10, C. E. Soc., 5; Northbridge Center, Ch., 8; Oxford, Ch., 28.35; Shrewsbury, Ch., 7.80; Sturbridge, First Ch., 7.68; Sutton, First Ch., 12; Westboro, Aux., 5; West Boylston, Ch., 20; Winchendon, North Ch., S. S., 15; Worcester, Central Ch., Woman's Assoc., 150, Old South Ch., Fellowship League, 30, Piedmont Ch., Woman's Assoc. (prev. contri, const. L. M. Mrs. C. A. Trafford), Pilgrim Ch., S. S., 13.20,		524 32
		Total, 8,304 12
LEGACIES		
<i>Dorchester.</i> —Louise C. Purington, by Everett H. Sharp, Extr., with int.,		100 50
<i>Peabody.</i> —Mary A. H. Read, by Arthur F. Poole, Extr.,		200 00
		Total, 300 50
RHODE ISLAND		
<i>Peace Dale.</i> —Friend,		100 00
<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. East Providence, Riverside Ch., S. S., 2.93; Kingston, Aux., 7.35, C. E. Soc., 7.10; Pawtucket, Park Place Ch., C. E. Soc., 10; Peace Dale, Woman's Miss. Soc., 47.78; Providence, Beneficent Ch., Beneficent Dau., 10, Union Ch., Woman's Guild, 250; Wood River Junction, Ladies Aid Soc., 2.50,		337 66
		Total, 437 66
CONNECTICUT		
<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 21.15, S. S., 13.68; Groton, S. S., 5; Hanover, Jr. C. E. Soc., 8; Jewett City, C. E. Soc., 5; Lebanon, Goshen C. E. Soc., 2.40; Liberty Hill, C. E. Soc., 1.25; Lisbon, Newent Aux., 4; New London, First Ch., 33.70; North		

Stonington, S. S., 2.50; Norwich Friend, 25, Broadway Ch., Aux. (Int. Woodhull Fund, 10, In mem. of Mrs. F. J. Leavens, 10), 20.39, Sunshine Cir., 5, Second Ch., Aux., 36.53, S. S., 18.25; Old Lyme, Ch., 21.15; Stonington, First Ch., Aux., 16; Taftville, Ch., 22.50; Willimantic, Ch., 95, S. S., 4.70; Windham, First Ch., 58, C. E. Soc., 3; Woodstock, First Ch., Aux., Th. Off., 28, S. S., 6.93, 457 13

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 212.50; Int. Julia W. Jewell Fund, 67.50; Int. Olive G. Williams Fund, 25; Friend, 125; Avon, Ch., 5; Berlin, Second Ch., S. S., Prim. Dept., 2.32; Bloomfield, Ch., 30; Bristol, Ch., 242; Broad Brook, Ch., 5; Burlington, S. S., 8.50; East Hartford, King's Messengers, 4; Enfield, Ladies' Benev. Soc., 25; Granby, C. E. Soc., 10; Hartford, Asylum Hill Ch., S. S., Sr. Dept., 32.96, Immanuel Ch., 100, S. S., 25, Plymouth Ch., 23.87, South Ch., Wethersfield Ave., S. S., C. R., 5, Talcott St. Ch., 2; Hockanum, Ladies' Aid Soc., 6; Kensington, S. S., 5; Mansfield, First Ch., 22.50; New Britain, First Ch., S. S., 19.50, South Ch., Aux., 12; Newington, Aux., 28, S. S., 10; Simsbury, Ladies' Guild, 27; South Windsor, First Ch., 5, Aux., 30, S. S., 4.23; Southington, Ch., 31; Suffield, S. S., 3; Talcottville, S. S., 17; Tolland, Aux., 30; West Hartford, Aux., 62; West Suffield, Ch., 4, 1,266 88

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Branford, Aux., 37.64; Bridgeport, King's Highway Ch., Aux., 15, Olivet Ch., Aux., 90, United Ch., Aux., 350; Darien, Ch., 15, Aux., 30; East Canaan, Aux. (25 of wh. to const. L. M. Miss Minnie Briggs), 30; Georgetown, Gilbert Mem. Ch., 7.50; Greenfield, Ch., 22.50; Greenwich, C. E. Soc., 10; Guilford, S. S., 13; Haddam, C. E. Soc., 10; Ivoryton, Miss Bessie L. Comstock, 25, Aux., 26; Kent, Aux., 27, S. S., 4; Litchfield, Aux., 55.70; Meriden, First Ch., Aux., 371.28; Middlefield, Ch., 5.70; Middletown, First Ch., Aux., 145.84, Miss Hazen's S. S. Cl., 25; Milford, Plymouth Ch., 17.11; New Haven, Center Ch., Aux., 200, Ch. of the Redeemer, Aux., 107.10, Dwight Place Ch., Aux., 1, Pilgrim Ch., Aux., 61.51, Welcome Hall, S. S., 20.28; North Madison, S. S., 6; Seymour, Aux., 13; Southport, S. S., 30; Stony Creek, Aux., Mrs. Charles Madera, 5.56; Torrington, Center Ch., Aux., 126.38, First Ch., Aux., 16, 1,920 10

Total, 3,644 11

LEGACY

Meriden.—Florence P. Boardman, by Howard E. Boardman, Extr., less inheritance taxes, 475 60

NEW YORK

New York Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Angola, Home Miss. Soc., 10; Arcade, First Ch., King's Guild, 6; Binghamton, East Side Ch., Beginners' Cl., 3, First Ch., 40, Plymouth Ch., S. S., 10; Brooklyn, Bushwick Ave. Ch., Ladies' Aid, 40, Lewis Ave. Ch., Alpha Kappa Cir., 10, Nazarene Ch., W. M. S., 12, Ocean Ave. Ch., S. S., 5.66, Plymouth Ch., Woman's Guild, Monroe Mem., 100, Puritan Chapel, W. M. S., 20; Buffalo, Fitch Memorial Ch., Aux., 5, Pilgrim Ch., W. M. S., 25; Camden, 46; Catskill, Mrs. Charles E. Willard, 3.80; Chappaqua, First Ch., S. S., 5; Churchville, S. S., 5.15; Cortland, First Ch., W. M. S., 106, Second Ch., W. M. S., 6; Flushing, First Ch., 76.40, S. S., 5; Fulton, Ch., 19.79, C. E. Soc., 8.21, S. S., 16; Jamestown, Pilgrim Memorial Ch., W. H. & F. M. S., 20; Java, S. S., 2.65; Kingston, Ponckhockie Union, Miss. Soc., 5; Lisle, S. S., 2.40; Lockport, East Ave. Ch., Woman's Assoc., 32, Bible School, 12.50; Middletown, First Ch., Woman's Guild, 55, North St. Ch., Miss. Soc., 10; Mt. Vernon Heights, Jr. C. E. Soc., 5; Nelson, Peniel Ch., 7; New Lebanon, First Ch., 10; New York, Mrs. E. R. Solomon, 10, Bethany Ch., S. S., 5, Forest Ave. Ch., Aux., 10, Manhattan Ch., Woman's Guild, 40; Ogdensburg, First Ch., Miss. Soc., 25; Patchogue, W. M. S., 50; Perry Centre, Woman's Miss. Union, 18.75; Poughkeepsie, First Ch., Woman's Guild, 71; Redding Centre, Conn., Friend, 28; Richmond Hill, Union Ch., 20, W. M. S., 11.60; Riverhead, Sound Ave. Ch., Miss. Soc., 5, S. S., 84.28; Saratoga Springs, For. Miss. Soc., 51, Jr. C. E. Soc., 10; Sherburne, W. F. M. S., 40; Sherrill, S. S., 10, C. E. Soc., 4.77; Sidney, First Ch., S. S., 6; Syracuse, Geddes Ch., Mrs. H. A. Flint, 25, Woman's Guild, 40.84, S. S., 7.70, Good Will Ch., Woman's Guild, 28, Plymouth Ch., Mrs. C. A. Cabcen, 1, Woman's Guild, 108, South Ave. Ch., W. M. S., 5; Utica, Bethesda Welsh Ch., Acorn M. C., 5, S. S., 25; Wadhams, Aux., 5; Walton, Woman's Miss. Union, 30; Watertown, Emmanuel Ch., Pastor's Aid Soc., 25.10; Wellsville, First Ch., S. S., 9.86; Woodhaven, First Ch., 19.12; Woodside, Mrs. Clara L. Blake, 5, 1,585 58

Poughkeepsie.—Mr. Guilford Dudley, 40 00

Total, 1,625 58

PHILADELPHIA BRANCH

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, First Ch., S. S., 10.96, Ingram Memorial Ch., Aux., 42.39; N. J., Cedar Grove, Aux., 5; Cresskill,

Aux., 12, S. S., 8.24; East Orange, First Ch., Aux., 25, Trinity Ch., Aux., Th. Off., 80.50; Elizabeth, First Ch., 18; Plainfield, Y. W. M. S., 30; River Edge, First Ch., 7.49; Rutherford, 14.80; Pa., Coaldale, Second Ch., 4; Kane, Aux., 10; Lansford, Young Ladies' Soc., 15; Mount Carmel, First Ch., 2; Philadelphia, Central Ch., S. S., 10.13, Y. W. Pilgrim Soc., 5, Snyder Ave. Ch., 15; Pittston, First Welsh Ch., S. S., 6.90; Wilkes-Barre, Puritan Ch., 11.25, Second Welsh Ch., 3; Williamsport, First Ch., Aux., 10, 346 72

SOUTHEAST BRANCH

Southeast Branch.—Mrs. C. E. Enlow, Treas., Arch Creek, Fla. *Fla.*, Coconut Grove, Aux., 15; Daytona, Aux., 25; Interlachen, C. E. Soc., 2.50; Key West, Ch., 4; Lake Helen, Miss. Soc., 20; Melbourne, S. S., 5.20; Ormond, Aux., 30; Sanford, People's Ch., 8, C. E. Soc., 6.66; Tangerine, Ch., 2; Tavares, Union Miss. Soc., 10; West Tampa, Union Ch., 2.50; Ga., Atlanta, Central Ch., 43.45; Barnesville, Fredonia, Aux., 8, 182 31

NORTH CAROLINA

Southern Pines.—Mrs. George R. Witte, 10 00

KANSAS
Lawrence.—Christian Ch., Aux., 6 00

ARIZONA
Tempe.—Woman's Miss. Soc., 3 00

JAPAN
Tottori.—Mrs. Henry J. Bennett, 10 00

AFRICA
Inanda.—Inanda Sem. Graduate, 5 47

Donations, 16,448 97
Buildings, 302 07
Specials, 285 81
Legacies, 776 10

Total, 17,812 95

TOTAL FROM OCTOBER 18, 1917, TO JANUARY 31, 1918

Donations, 36,750 70
Buildings, 17,517 07
Extra Gifts for 1918, 16,509 38
Specials, 862 55
Legacies, 10,625 05

Total, 82,264 75

GOLDEN ANNIVERSARY GIFT

Previously reported, 257,139 98
Receipts of the month, 303 06

Total, 257,443 04

Woman's Board of Missions for the Pacific

Receipts for December, 1917

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA

Northern California Branch.—Mrs. A. W. Moore, Treas., 415 Pacific Ave., Oakland. Berkeley, First, 50, S. S., 1; Ceres, First, 36 cts.; Fresno, Third German, 10; Lodi, Ebenezer, 4; Lockeford, 13; Mill Valley, S. S., 1.15; Rio Vista, S. S., 3.33; San Francisco, First, 26; San José, 50; Saratoga, 15; Tulare, 2.90, S. S., 3.14; Tipton, S. S., 3, 183 88

Southern California Branch.—Miss Emily M. Barrett, Treas., 178 Center St., Pasadena. Bakersfield, S. S., 2.10; Claremont, S. S., 9.25; Compton, 6; Eagle Rock, 5; Escondido, 20; Hawthorne, 2; Highland, 30, S. S., 24.77; La Mesa, Central, 30; Long Beach, S. S., 23; Los Angeles, Colegrove, 5, East, 11.50, First, 324.63, Park, 21.50, Plymouth, 79, Vernon, 30, S. S., 19; Oneonta Park, 55; Ontario, 5, Cradle Roll, 2.25; Pasadena, First, S. S., 54, Lake Ave., 62, Int. C. E., 15, S. S., 4.45, Pilgrim, 17.50; Redlands, 100; Riverside, 60; San Diego, First, 80; Mission Hills, 7; Santa Ana, 84; Santa Barbara, 25; Venice, Social Service Circle, 5; Whittier, 30, 1,198 95

WASHINGTON

Washington Branch.—Miss Estelle Roberts, Treas., 1211 22d Ave., Seattle. Bellingham, 1; Clear Lake, 1; Cusick, 60 cts.; Lower Naches, 56 cts.; Metaline Falls, 40 cts.; North Yakima, 10; Seattle, Keystone, 7.65; South Bend, 5.79; Tacoma, East, Special, 8.50; Arlington, 2.50, 38 00

OREGON

Oregon Branch.—Mrs. Agnes M. Phillips, Treas., 434 E. 48th St., Portland. Corvallis, First, 3.39; Jennings Lodge, 1.85; Lexington, 4; Oregon City, 3.09; Portland, First, 15.12, Pilgrim, 2, Sunnyside, 10.85; The Dalles, 5, 45 33

IDAHO

Idaho Branch.—Mrs. C. E. Mason, Treas., Mountain Home. Weiser, 7 00

UTAH

Utah Branch.—Mrs. George H. Brown, Treas., Sandy, Utah. Salt Lake City, First, 54 00

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